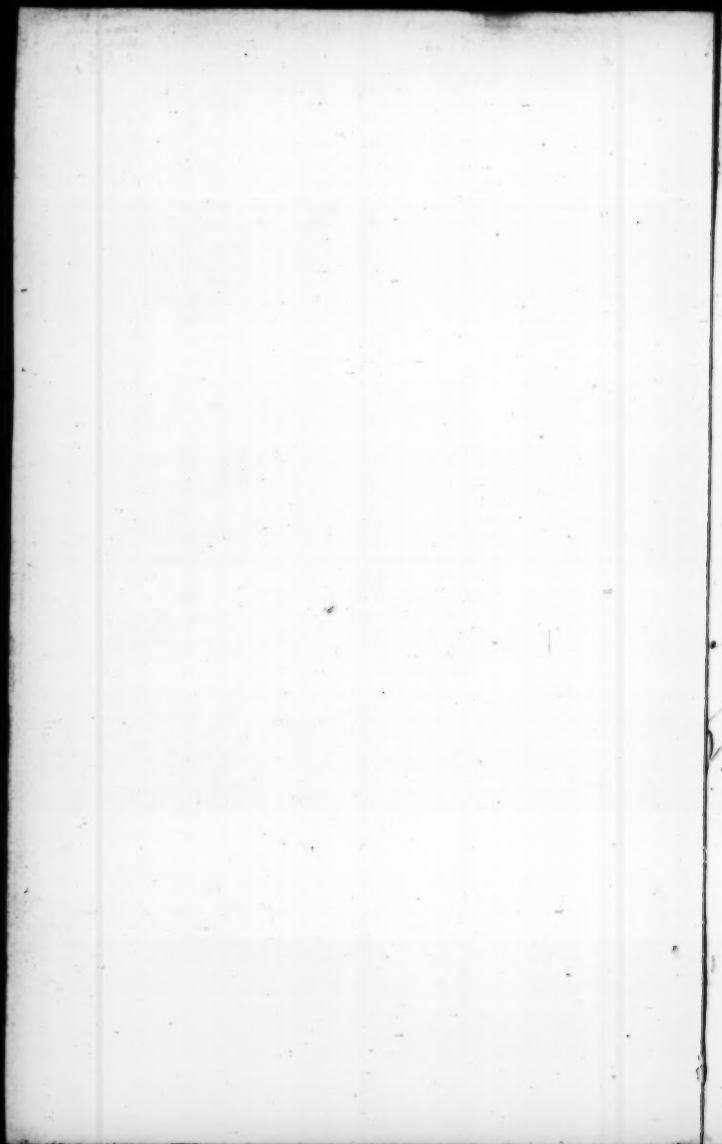


A
COMPANION
TO THE
TEMPLE
AND
CLOSET:
Or, a Help to
PUBLICK and PRIVATE
DEVOTION,
In an ESSAY upon
The daily OFFICES
OF THE
CHURCH.

*I will Pray with the Spirit, and I will Pray with the
Understanding also. 1 Cor. XIV. 15.*

L O N D O N,

Printed by T. R. for Hen. Brome at the Gun at
the West end of S. Paul's, and Robert Clavel,
in Little Britain. M DC LXXII.



Mr Clements Gift to Mr. Willoughby
- hby 1693 - - - -

Mr Clements Gift to Mr

Willoughby 1693

Mr Clements Gift to Mr
Willoughby 1693 //



TO THE
RIGHT HONOURABLE

And most Truly Noble

L O R D,

JOHN LORD FRESCHVILLE,

Baron of

S T A V E L Y.

My Lord,

IF the judgment of some excellent Friends had complied with my first Resolutions, this Mite had been cast into the Treasury by an unknown hand; which seemed to me the more pious and the safer way, the more likely to gain acceptance with God (a) who sees and rewards the most secret Virtue, and the more proba-

(a) Mat. 6. 3, 4.

ὅς ἐστι δόκιν' ἀλλ'

τὸ ἀγὰ. δὲν ἐστὶν

Plat. de Repub.

A 3 ble

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ble to escape the censures of men,
who shoot at Rovers, when the
person designed is vailed in a happy
obscurity. But they whose kind-
nesses and known experience had
made me uncapable to resist their
advice, alledged that this Essay
was consonant to publick and esta-
blished Order; that the trifling and
malicious oppositions of our Litu-
rgy have born the names of their
ill-impoyed Authors;

(b) Ac si hone-
sta erubescenda
sint, inhonesta
glorianda.
Aug.

(b) and that I should
not fail of the favour
of all the pious Sons of
the Church, to excuse the failings,
and vindicate the design of my un-
dertaking. Wherefore they said, I
need

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need not scruple to allow the pre-
fixing of my Name to these Pa-
pers : To which I became more in-
clinable , when I reflected on my
grand Obligations to your Lord-
ship, because I judged this a fair Op-
portunity to give a publick Testi-
mony of that Duty which your pe-
culiar Favours challenge from me,
of which I have so deep a Sense,
that I would say more, if your Lord-
ships Modesty did not restrain my
Pen. Wherefore I do here tender
to your Lordship a Discourse upon
the noblest of Duties, Prayer, and
the life of that Duty, Devotion,
and the best Rule of humane com-
posure for the Exercise thereof, the

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Liturgie of the Church of England, and though many would have performed this task better, yet none could have chosen a subject more acceptable to your Lordship, or more excellent in it self. So that I am inclined to believe it cannot be more my delight to behold your Lordships name grace these Pages, then it will be your satisfaction that any thing which is yours may serve to recommend the Concerns of Piety and the Church, to which your Lordship hath ever expressed so rare a Fidelity. For tis not alone the Honours, but the virtues of your noble Ancestors (famous upon record for their affections to Religion) which your
Lord-

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Lordship doth inherit; which inclinations cannot but endear any design to illustrate and vindicate those Prayers in the defence of which your Lordships sword hath been employed, and in the practise whereof your Soul is daily poured out at the Throne of Grace. So that I do with much cheerfulness present this little Tract as a daily servant to your Lordship and of continual use in your converse with Heaven, supposing it may be both pleasant as it sympathises with your wel-grounded Principles, and profitable by adding wings to your Petitions, and casting oile on the flames of your daily Sacrifice. And sure if it might be so fortunate

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fortunate to meet with that Candour and Piety (with which your Lordship will entertain it) in all its persusers, it would be universally successful and generally serviceable: for nothing but prejudice and carelesness can make it useless to any true members of this Church, who are all obliged to the performance of these Offices: and if the influence of these Papers might (by the Divine Mercy) quicken so many Souls in their addresses to Heaven, it will be infinitely pleasing to the Undertaker, and as delightful to your Lordships diffusive Charity to behold others Devotions kindled by a Taper first put into your hands. Nor should I despair

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despair of so happy an issue to these Labours, if I might prevail so far as to engage men in an impartial and serious consideration of these excellent Forms; because my own Experience hath taught me how much a clear understanding contributes to the deserved admiration, and the affectionate recital of them, for when once we have thoroughly pondered them, and made our Souls fully acquainted with these pertinent and comprehensive Expressions of our constant necessities, we shall find our hearts actuated with holy enlargements, and powerfully attracted into the prosecution (c) of

(c) Cum oratis
Deum, hoc ver-
setur in corde quod profertur in Ore. Aug.
reg. 3.

the

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*the requests made by our Lips; and our Minds would have no other im-
ployment in these Duties, but to an-
nex the sense to the words, and its*

most vigorous affections
(d) Jungamus
verbis sensum
sensui affectum.
D. Bern. Ser. 13.
in Cantic.

*to that sense, which is
true Devotion (d). And
if we would learn to
pray with such a knowing and fer-
vent zeal, these thoughts would be
more efficacious with God than the
loudest clamours or the most char-
ming (as we count them) flourishes of*

(e) Nos nisi lo-
quentem audire
non possumus :
apud Deum non
loquuntur verba
sed Cogitatio-
nes. Amb. de Ca.
ri. & Abeli. c. 9.

*Rhetorick (e). For to
think to prevail upon
the searcher of hearts,
by the methods used to
work upon the frailties
of*

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of men, is to disparage the God we serve. Tis the motions of the Soul to which he attends; wherefore if we desire to pray acceptably, we must study our Petitions before we present them; which not only enlivens our Devotion in the act of it, but makes our Prayers become the rule of our lives(f) by making us blush into amendment(g) when we find our practices the contradiction, of what we have asked with so much passion. My Lord I hope this brief account may be sufficient to obtain your Lordships good Opi-

nion

(f) Unusquisq;
nostrum sic dicat orare, & de orationis lege qualis esse debeat noscere.

Cypr. de Orat.

(g) Oratio de conscientia procedit; si conscientia erubescat, erubescit oratio. Tert. ex. ad. Cast. cap. 10.

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nion of this attempt, and to excuse
 whatever can need a Pardon: but
 'tis possible there may be some who
 are as much strangers to your
 Lordship as to Charity, who may
 censure a Manual of Prayers un-
 suitable to your military Honours
 and Imployment; who may please
 to remember that Cornelius whose
 Name speaks him Noble, and
 whose office declares him to have
 been Martial, did observe the
 Canonical Hours of Prayer [Acts
 10. 3, and 30.] and though he
 commanded in the Roman Legi-
 ons yet he was a Devout Servant
 of the Lord of Hosts; especially
 after his Baptisme, wherein he
 took

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took a more Sacred Military Oath to be true to Jesus, as well as to Cæsar: and therefore whosoever judgeth this Discourse incongruous, I am sure your Lordship will not so esteem it; while it promotes your Imitation of so excellent a Patern. I shall add no more but to beg my Imperfections may take Sanctuary in the integrity of my Purposes which have armed me against all Detractions, because my Aim is the Glory of God, the encrease of Piety, and the Peace of this Church; for the obtaining whereof the Prayers as well as the Patronage of

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of your Lordship are most earnest-
ly requested by,

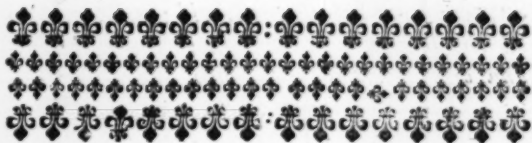
My Lord,

Your Honours most obliged

and

Most faithful Servant,

Thomas Comber.



T H E

PREFACE.



Here are two principal ends of the Worship of God, The glory of him that is Worshiped, and the benefit of the Worshipers. And these two are so inseparably united, that St. Augu-

stine (a) reduceth both to one, assuring us that all the advantage accrues to us. But whether we look on them single or conjoyned, no part of Divine Worship doth so much express and advance Gods glory; nor so directly tend to Mans good

(a) Credendum est totum quod recte colitur Deus homini prodesse non Deo: Aug. Civ. Dei. l. 10. cap. 5.

as Publique Prayer; in which we make the most universal solemn acknowledgments of our Ob-

B

ligations

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ligations unto, and Dependence upon, the Supreme Lord of all the World; and by which all the servants of God in all times, places, and circumstances, do with one heart and voice, by common consent

(b) Publica est nobis & COMMUNIS ORATIO, & quando oramus, non pro uno, sed pro toto populo oramus; quia totus populus unum sumus. Cyprian.

(b) reveal their wants, and obtain supplies for them. So that we may call this the Life and Soul of Religion, the Anima Mundi, that universal Soul which quickens, unites and moves the whole Christian World. Nor is the case of a private Man more desperate, when he

breaths no more in secret Prayer, then the condition of a Church is where Publique Devotions cease. St. Hierome out of Hip-

(c) Hieron. Com. in Dan. (d) Gen. 4.26. Chal. Par.

Tunc profani fuerunt homines ut non Orientarent in nomine Domini. edit. Ven.

(e) Psal. 14. 4. & 53. 4.

politus puts the cessation of Liturgie (c) as a principal sign of the coming of Antichrist. And nothing more clearly shews a profane generation, (d) the very title of wicked men in Scripture (e) being that they call not upon God. 'Tis well if any of us can excuse our selves; but

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but the general neglect of daily Prayers (f) by Ministers (who are both desirous and bound to perform them) doth too sadly testify they are

(f) In the Rubrick before the Morning Prayer.

tired out with the peoples constant absence, and all together witnesseth an Universal decay of true Piety. Perhaps the dishonour, that is cast upon God and Religion (while there is no apparent testimonies that they value either) will not move these disregarders, and neglecters since they live so that a Stranger could not imagine they had any God at all. But I hope they have yet so much Charity for themselves, that it may startle them to consider what mischiefs are hereby brought upon themselves and others. Wherefore let them ask the cause of all that Atheism and Prophaneness, Luxury and Oppression, Lying and Deceiving, Malice and Bitterness that is broke in upon us, to the torment and disquiet of the whole World. Let them ask why they plague others with their sins, and others requite them again; and it will appear that all this is come upon us because we forget God, and Heaven, Death and Judgment, which daily prayers would mind us of. Our Souls are fixed to the Earth, because we lift them not up to Heaven. We have neither

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grace to do good, nor resist Sin, because we never ask it ; and we can have as little hopes of Glory as we have signs of grace, because we do not prepare for it. But if these evils be too thin and spiritual, let it be enquired, whence our National and personal calamities proceed, Epidemical diseases, Warrs and pestilences? Whence comes the Multiplication of He-

(g) *Omni tempore quo Jacob i vox est in synagogis, non sunt ibi manus Esau.* Prov. Rab. lib. Musar.
 (h) *Si Deus f. b. synagogam intrat & nemo inventus est abiit iratus, ut Isai. 50.2.* Buxtorf. syn. ex Rh.
 (i) *Quisquis incolit civitatem in qua extat synagoga et eam tecum non adiit is est vicinus malus.* R. Nath. de latr.

resies, the prevalency and pride of the Enemies of the true Religion? The Jews will tell you, Jacob's Voice in the Synagogue (g) keeps off Esau's hands from the People. We have disrespected and slighted God and his VVorship, and he may justly put us out of his Protection (who do not duly pay our homage to him) and go away (h) displeased ; and then we lye open to all evil when our defence is departed from us ; and they that provoke him so to do, are enemies to themselves, and to the Church and State where they live inaced the worst Neighbours ().

But

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But notwithstanding all this; while all sober and devout Men lament this Epidemical iniquity, and groan under the sad effects thereof, passionately wishing a speedy remedy; the Offenders grow bold by their numbers, and hardened by this evil custome, till they now despise a reproof, and deny this Negligence to be a sin, because they have no mind to amend it. But these are of two kinds.

1. *Those that make their business their Apology, and suppose it is unreasonable to expect them every Day at Common Prayer, and judge it sufficient to say they cannot come.*

2. *Those which have learned to despise or hate the Prayers of the Church, and to scorn that which their Fore-fathers (generally better then they) did heartily serve God by; and yet these account it their Virtue to abstain from them, and having sufficiently undervalued these Devotions stamp'd by Publick Authority, they imagine they may say innocently enough, they will not come. But if to disparage our Rule did take off our Obligation to walk by it, Scorners then were the least of sinners. But neither the excuses of the one can cover his Covetousness and Irreligion, nor the confidence of the other shelter his Pride at the last and dreadful day. So that I suppose*

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it may be a friendly office and will be so accepted, to warn all such of the unsafe grounds, they rely upon, to prove their innocency in forbearing Publique Prayers. And this I shall do by representing with all Moderation, 1. The reasonableness of our being present at Daily Prayers, to those who say they cannot. 2. The Excellency of the Liturgie to those who say they will not come. And this I am obliged to do, to smooth the way to the Temple: for in vain do we shew how men may be devout there, if they excuse or deny Coming thither. And we must not so confine our Charity to these within the walls, as to forget those without. We love the one best, but we must pity the other also, and endeavour to deliver their Souls from living in a constant Sin, which they miscall innocence. I know I oppose a Torrent, but as long as Men have reason, I shall hope such as will consider may be convinced; and all rendered more moderate. However this will Confirm those that are of the True Church, and 'tis something with me to serve such.

1. We shall demonstrate the reasonableness of the daily attendance on Publique Prayers; and that principally from the Universal Reason of all the World, and the concurrent practise

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practise and consent (k) of all Mankind, which agrees in this, that wheresoever they own a God true or false they daily perform some Worship to him (l). The very Heathens beside their private requests and vows, made particular addresses to their temples (m) in all their great concerns (n), and yet abstained not from the daily sacrifices, nor from the frequent festivals of their numerous Deities. In Ægypt (as Porphyry relates) they praised their Gods with hymns three or four times every day (o) The Turks are called to their houses of Prayer five times every day, and six times upon the Frydays; and he that notoriously absents himself, is punished with disgrace and hath a fine set upon him. And if our Saviour think it reasonable we should do something more (p) how dare we call it unreasonable when we are not enjoined to

(k) Non etenim penitus vana est sententia multi

Quam celebrant---

(l) Michah. 4. 5.

(m) Ἐπὶ πάσῃ ὁρμῇ καὶ μικρῇ, καὶ μεγάλῃ πρὸς τὰς εἰδωλὰς αὐτῶν πᾶσι καὶ παντοῖα. Plato in Timæo.

(n) L. Scipio nil magnum aggressus est nisi prius ascenso Capitolio Deos ibi veneratus esset Liv. l. 26.

(o) l. de abstinentia. 4. §. 8.

(p) Matth. 5. 47. ὁ πατήρ σου.

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do so much as they. But to go on, Who knows not that the Jews had set hours of prayers, when all devout people (even Christ's
 (q) Act. 3. 1. Apostles (q) (went to the Temple or Synagogues to offer up publique supplications? And these hours are observed among them exactly to this very day. One instance of their strictness in this Particular we learn from the Talmud; where it appears that because of the distance of the Temple, and the impossibility of attendance on the daily Sacrifice, those who could not come hired certain Devout men who were called [vi-ri ficationis] the Men of appearance, to present themselves daily there, and put up petitions for them (r). But the Pharisees not only observed the usual hours of Prayer but doubled them, and zealously kept them all. Now Jesus tells us our Righteousness must exceed theirs if ever we hope to enter into his Kingdom (s). And we could almost afford to call that an inollerable burden, for we call a smaller matter by a worse Name. To pass then to the Christian Church. We have an Express Command, to Pray with-
 out

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out ceasing, (t) *that is without omitting the set times which every day return, and ought to be Observed.*

In obedience hereunto the Church in the Apostles time, met at dayly prayers; (u) and so did the Primitive Christians for many Ages after, (w) who had their Liturgie, Eucharist and Hymns, even in the night when persecution prevented them in the day: And surely their zeal and fervour

is a huge reproach to our sloth, who yet call our selves of the same Religion, and are so far from venturing lives and estates to enjoy opportunities of Devotions; that we will not leave our shop nor our company, nay our Idleness halfe an hour, for a freer and more easie Worship, then they could enjoy. Surely we are unlike in practise, as we are like in name and Profession. Twice a day was not enough for them, wherefore they appointed (in the days of Martyrdome) three set times in every day for Prayer, Nine, Twelve, and Three
in

(t) 1 Thes. 5. 17.

Gr. ἀδιαλείπας
sc. ut nullo die
intermittantur
certa tempora
Orandi. August.

(u) Act. 2. 46.

(w) in junctis
precibus frequenter
decen-
terque interdiu
noctueque insi-
stunt. Orig. in
Cels. l. 6.

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(x) In orationibus celebrandis invenimus observasse horam tertiam, sextam & nonam, sacramento scil. Trinitatis D. Cyr. de Orat. Domin. Times *ἄρας τὰς τρεῖς ὥρας τῆς ἡμέρας ὡς τριτὴν φέρε καὶ ἕκτῃ, καὶ ὅγδοῃ.* Clem. Alex. Strom. l. 7^o.

(y) τὸ τοιοῦτον ἐστὶν ἐν μὲν πῶς καὶ ἐν ἑκάστῃ ἡμέρᾳ γίνεσθαι ἐν ἑκάστῃ τῇ καὶ πρὸς. Chrys. in 1 Timoth. cap. 2.

(z) Cujusvis ætatis viri ac femina totis animi viribus hilarique mente precando & gratias agendo Deum bonorum autorem venerabantur Euseb. eccles. hist. l. 10. c. 3.

in the Afternoon (x), and punctually observed them. Afterwards in more quiet times it was wonderful to behold, the orderly performance of Morning and Evening Prayer (y) in huge assemblies of Men and Women (z), who failed not of their Constant attendance. These are the Men and times whose principles we are reformed by, but I wish that Corrupted Church who forced us to a seperation, do not prove more conformable to the outward part of their Practise in a due observance of Publique Prayer, then we who have more knowledg, better Prayers, and fewer excuses, and yet less Devotion. Wherefore let us, no more complain of this Church for expecting us at daily Prayers. Let

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*us rather Challenge all Nations and People for
fools, and declare it unreasonable, that we
should have any God at all or let him have any
of our time, though he give us all we have. Let
us tell the world, we are self-sufficient for the
Conduct and Defence of our selves and our
affairs, and then we shall discover our selves
what we are, and not feign our selves too busy;
for we do lay aside our business daily, for Causes
less weighty, and more inconsiderable advan-
tages. If Vanity or Lust, Sathan or his Em-
missaries call, we can find Leasure; and why
not when God calls? unless we think all that
time lost which is spent upon his service, or as
if we needed not his blessing. In short if una-
voidable business did hinder us and nothing
else, many men might come alwaies, and all
sometimes, and every day an hundred for one
that now comes. Wherefore it is Sloth and Co-
vetousness, or Atheism and Irreligion keeps
us away. And if so, what signifies those pre-
tences of praying at home (which ought to be
done too?) verily no more then the idle School-
boy who seeks a Corner not to learn but play
in without disturbance. So that it is to be doubt-
ed that constant neglecters of Publique pray-
ers, use seldome and slight devotions in pri-
vate, for they may make the same Objections
against*

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against them. *Therefore do but remember the reasonableness of this is to be tryed at a Higher Tribunal, and come as often as God can in reason expect to meet you there, and I shall ask no more.*

2. *To the reasonableness of the Churches injunction we may add, the Excellency of that Provision which is made for you, which ought to invite you to come, and will be an Aggravation of your neglect. But here I must not expatiate into the particular Encomium which every part of the Liturgie deserves. That would make the Porch larger then the house, and may better be seen in the following discourse: only at present we may say this of it in general. That though all Churches in the World have and ever had forms of prayer; yet none was ever blessed with so comprehensive, so exact, and so inoffensive a Composure; Which is so judiciously contrived that the wisest may exercise at once their Knowledg and Devotion; and yet so plain, that the most ignorant may pray with Understanding: so full, that nothing is omitted that is fit to be asked in publique; and so particular, that it comprises most things which we would pray for in private; and yet so short, as not to tire any that have true Devotion. Its Doctrine is pure and Primitive,*
its

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its Ceremonies so few and Innocent, that most of the Christian World agree in them: its Method is exact and Natural; its language is significant and perspicuous, most of the words and Phrases being taken out of holy Scripture, and the rest the Expressions of the first and best Ages: so that whoever takes exceptions at these must quarrel with the language of the Holy-Ghost, or fall out with the Church in her greatest Innocence. Indeed the greatest part of these Prayers are primitive, or a second Edition of the most ancient Liturgies of the Eastern and Western Churches corrected and amended. And in the opinion of the most impartial and excellent Grotius (a), (who was no member of, nor had any Obligation to this Church) The English Liturgie comes so near that Pattern, that none of the Reformed Churches can compare with it. And if any

(a) Certum mihi est *λειτουργία* Anglicanam, item morem imponendi manus adolescentibus in memoriam baptismi, Auctoritatem Episcoporum, Presbyteria ex solis pastoribus composita, multaque alia ejusmodi satis congruere institutis vetustioris Ecclesiæ: a quibus in Gallia & Belgio recessum negare non possumus. Grotius Epist. ad Boet.

thing

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thing External be needful to recommend that which is so glorious within: We may add, That the Composers were all Men of great Piety and Learning: for they were all either Martyrs or Confessors upon the Restitution of Popery, which as it declares their Piety, so the Judicious Digesting of these prayers doth evidence their Learning; for therein a Scholar can discern close Logick, pleasing Rhetorick, pure Divinity, and the very Marrow of all the Ancient Doctrine and Discipline, and yet all made so familiar that the unlearned may safely say, Amen (b). Lastly all

(b) 1 Cor. 14. 16. *these excellencies have obtained that universal Reputation, which these prayers enjoy in all the World, so that they are deservedly admired by the Eastern Churches, and had in great esteem*

(c) See D. Durel his defence of the Liturgy. *by the most eminent Protestants (c) beyond the Seas (the most impartial Judges.)*

In fine this Liturgie is honoured by all, but the Romanist whose interest it opposeth and some Dissenters whose prejudices will not let them see its lustre, whence it is they call that (which Papists hate because 'tis Protestant) Superstitious and Popish, and though they count it Roman condemn it without

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out a hearing. *But when we remember, the best things in a bad world have most Enemies (as it doth not lessen its worth, so) it must not abate our esteem, that it hath malicious or misguided Adversaries: Who for all this hold the Conclusion, and obstinately resolve they will not come.*

How endless and unprofitable it is to dispute with these, the little success of the best arguments managed by the wisest Men do too sadly testify. Wherefore I shall decline that, and attempt to convince the Enemies, by assisting the Friends of our Church Devotions. And by drawing that vaile which the ignorance and ind devotion of some, and the passion and prejudice of others have cast over them, represent the Liturgie in its true and native lustre, which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of Art and Dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it clearly.

(d). *This will be sufficient* (d) Ignorant
I am sure to shew that who- qui non amant.
ever desires no more then to
worship God with zeal and knowledg, spi-
rit and truth, purity and sincerity, may do
it by these devout Formes so that I should have
concluded

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concluded here my Preface (when I had given a more particular account of this Undertaking) but that I must first examine an Objection or two, which are like a skin over the eyes of some, and be the Picture never so full of graces, will spoile the Prospect, if they be not removed.

Object. 1. It is said to be a Form, and therefore a hindrance to zealous praying by the spirit.

Ans. *Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the Saints of the Old Testament (e)*

(e) Numb. 6. 23 prayed by Formes, and so did Christ himself in the New

Dent. 26. 3. (f) and he taught his Apostles a Form to pray by,

Ezra. 9. 5. (f) and he taught his Apostles a Form to pray by, and dare any say they pray-

Daniel. 9. 1. ed not by the Spirit. Have

(f) Math. 26. 44. not all Churches since the Apostles times to

our daies had their Forms of Prayer? and did not the devoutest men of all ages Com-

pose and use such? Was ever Extempore Prayer heard of in Publicque (till of late) unless on special occasions? And do we think

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No Church nor no Persons prayed by the Spirit, till now? To come nearer still. Have not France and Geneva their Forms? And did not learned Calvin (and the best reformed Divines) use a Form before their Sermons? And is not an unstudied Prayer a Form to the People, who are confined to pray in those words? And will you say these all pray without the Spirit of God? But sure we hugge the Phrase of praying by the Spirit, not attending the Sense. For the meaning doubtless is, to be so assisted by the Holy-Ghost, that (our thoughts being composed and our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine all-sufficiency) we can pray with a strong Faith and a fervent Love: When we are so intent upon our Requests that we duly weigh them, and pursue every petition with pressing importunity, ardent desires, and Vigorous affections, this is the Spirit of prayer. And thus we may better pray by the Spirit in the words of a Form, than we can do, when our Mind is employed in inventing new expressions. For having a Form (which custome hath made familiar) we have all things set down to our Hands which we or others want; and we are at leasure to improve the good Motions of the Spirit; having no more to do but to joyn our Souls and Affections to every Petition,

C

and

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and follow them up to Heaven in most passionate and zealous wishes that God would grant them: Whereas in Extempore Prayer the Petitions expire into Air in a moment, for neither Minister nor People knew them before, nor can remember them afterwards; the one being busy in inventing, the others in expecting a pleasing novelty. And methinks it argues more of the Spirit of God, when we can attend the old Prayers with zeal and love, then when we need Variety and Novel Expressions, to skrew us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, then the Actings of desire. However we judge of the Effects of Gods Spirit rather by disposing our hearts to joyn in a well-composed Form, then by filling our heads with new Prayers, or opening our Mouths, in fluent expressions; both which we may do without the help of the Spirit, but to be devout without it, is most impossible. To which we shall only add, that many Sons of God, and sound Members of our Church, do daily use these prayers with as much Spirit, and Life, serious and sincere Devotion, as any in the World can do. And this they account a demonstration that the Spirit doth assist them
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in this Form. And so it may assist these mistaken Christians, if they will lay down their groundless prejudice, and try to serve God thus as well as they can. So would the good Spirit assist their prayers; and make up our differences, (h) giving us one mind and one Spirit, that with one Heart and one Mouth we might glorify one God.

Object. 2. But it is further urged, that these Prayers, though good in themselves, will grow flat and nauseous by daily use (i), and consequently become an impediment to Devotion.

Answ. We come not to the house of God, for Recreation, but for a supply of our Wants; and therefore this might be a better reason of an empty Theatre, than a thin Congregation. We come to God in Publique, to petition for the releif of our own general Necessities, and those of the whole Church, viz. for Pardon of sin, Peace of Conscience, the succours of Divine Grace, and a Deliverance from sin, and Sathan, Death, and Hell:

(h) Quis enim inimicum adhuc ducere potest eum. cum quo unam ad Deum vocem emisit. D. Basil.

(i) Vilia sunt nobis quaecunque prioribus annis Vidimus & sortider quicquid spectavimus olim. Cal.

phurn. Eccl. 7.

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as also for food and raiment, health and strength, protection and success in all our Concerns; and more generally for the Peace of the Kingdom, the prosperity of the Church, the propagation of the Gospel, and the success of its Ministers. Now these things are alwaies needful, and alwaies the same, to be prayed for every day alike. Wherefore (unless we be so Vain as to fancy God is delighted with Variety and Change as well as we) what need is there to alter the Phrase every day, or what efficacy can a new Model give to our old requests? Particular wants and single Cases must be supplied by the Closet-Devotions, for the Publique whether by Form or Extempore can never reach all those, which are so numerous and variable. Wherefore one Form may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration? If we do, it is out of Curiosity not Necessity. The poor Man is most healthful whose Labour procures him both Appetite and Digestion, who seldom changeth his Dish, yet finds a Relish in it, and a new strength from it every day: And so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his
Wants,

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Wants, and consequently a fresh Stomack to these Holy Forms, which are never flat or dull to him, that brings new affections to them every day. It is the Epicure and luxurious, the crammed lazy Wanton, or the diseased man that need quelques choses, or Sauces to make his daily bread desirable. And if this be our Temper, it is a sign of a diseased Soul, and an effect of our surfeiting on holy things. In this we resemble those Murmurers (Numb. 11. 6.) who despised the bread of Heaven because they had it daily, and loathed Manna it self, calling it in scorn Dry Meat. This was sufficient to sustain their bodies, and satisfy their hunger, but they required

Meat for their Soul, (k) (k) Psal. 78. 18.
that is, to feed their Fancies and their lusts; even LXX. Ἀρσενικὰ
as we do for whom the Church τῆς ψυχῆς ἀν-
τὼν.

bath provided Prayers sufficient to express our needs, but not to satiate our wanton Fancies, nor gratify the Lust of our Curiosity; and we complain they are insipid; so perhaps they are to such, for the Manna had no Taste to the wicked; but it suited it self to the Appetite and Taste of every good Man, as the Jews tell us in

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their Traditions (1). *Sure*
 (1) *wisd. 16. I am it is true here: for*
 21. & *Fagius if we be curious and proud*
 on Numb. 11. *or Carnal and Profane,*
there is no gust in the Com-
mon-prayers, but a truly pious Man, can
every day here exercise, Repentance and
Faith, Love and Desire, and so use them
as to obtain fresh hopes of Mercy, Peace of
Conscience, increase of Grace, and expecta-
tions of Glory, and whoever finds not this,
the fault is not in the Prayers but in the
indisposition of his own heart.

If all this will undeceive any, and take a-
way their prejudice so that they may see
clearly what they cannot but love if they
did behold; I shall think my pains well be-

(m) *Non incessi-*
mus adversari-
os convitiis &
contumeliis, si-
c ut plerique fa-
ciunt rationum
& argumentor-
um infirmita-
tem maledictis
obtegentes.

Greg. Nat.

stowed: if not, it appears
they are resolved to believe
as they do, and I am re-
solved also not to imitate
them so far as to cover my
Arguments with strenuous
revilings (m) because it is
more pleasant to me to give
a true and lovely Character
of my own Devotions, than
an odious, though deserved
one,

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one, of Others. *Only let those that delight in making objections against Forms know, that we can easily recriminate, and Charge extempore Prayers, with Novelty, Confusion, Irreverence, Vain-glory, which can scarce be denied, and many other inconveniences, that will hardly be excused. But this were to perpetuate a Quarrel; and had not been mentioned here, but to teach those to be modest in their Censures (n)*

who are not free from all Exceptions; nay liable to infinitely more then can be justly Charged upon us.

But having thus cleared the way to all indifferent and disinterested Persons, it is time to speak briefly of the Design of the following Discourse;

which is to make it evident that our Excellent Prayers do deserve all possible love and esteem, and contain in them a rich Treasure of all that can make our Devotion lively and useful. And if we be assisted by Gods spirit, and come with Desire to pray with zeal, and sincerity, here is (without calling in any aids but that of Heaven) Matter enough in the curious Order, clear Method, significant

(n) Cum tua
prævideas o-
culis mala
lippus inun-
ctis,

Cur in ami-
corum Vi-
tiis tam cer-
nis Acutum.

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Phrases, and strong Arguments to quicken our affections, and enlarge our Souls in holy and fervent wishes, desires, and meditations, which is the Prayer of the Inward Man, the Life and Soul of this Duty. All which is done by giving a Natural and facile Analysis of the Method, and by making plain and practical Observations on the parts, together with a literal Paraphrase of the whole. By which none can imagine I should give a borrowed lustre to the Prayers, which they had not of their own: for I only prove they had it before, and I find all in them, that I observe from them, which I hope will be so plain, that all Men will see the inference, and be able in their own Devotions to find out much more. Now in this Essay I shall hope to serve three sorts of Persons.

1. The Ignorant, who may be instructed hereby to pray with understanding. Not that we suppose these Offices so obscure as to need a Comment (for nothing can be more plainly expressed, nor is it possible to invent words more universally understood) but many that understand the sense of the words, have not Art enough to discern the Order, Method, and Connexion; of the Prayers, nor skill to find out the Arguments that press every

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every request; or the places of Scripture which furnish these Devotions with significant Phrases, nor judgment to Describe what disposition of Soul doth suit the several parts of them. And they that consider that the greatest number are such, will think it seasonable to help such with a plain and easy Explication. But, to pass these, there are many (in other things) knowing Persons, who rather for want of Consideration then judgment, never took notice of the natural dependences of these prayers, nor the true and full import of the expressions, nor of the Graces to be exercised in the several Parts, because they only attended the words, but took no care to expatiate into holy meditations. And if the former need a Master these want a Monitor, lest they offend in a worse kind (o): For Negligence is worse then simple Ignorance. But I hope though all that is here be obvious, yet something will be found which either was not known or not observed before, and those things also such, as may elevate the affections, and make the Prayers more pleasing and more profitable.

(o) Non tibi deputatur ad culpam quod invitus ignoras; sed quod negligis querere quod ignoras. Aug. de lib. arbitr. lib. 3. c. 19.

2. The

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312. The devout servants of God and obedient Sons of the Church, whose Care it is to pray daily in Publique, and whose desire and endeavour is to do it well. Might I be a Nethinim to hew wood and prepare fuel for the altars of their Hearts I should rejoice, and it hath been my Care to suggest not alwaies the most Critical but the most practical sense which most directly tended to help Devotion for these Mens sake; who no doubt have in their own hearts made many of these Observations before; and I hope they will like them no worse; for I shall like them better in hopes the same Spirit directed me and them. But I hope that what I have done will (besides its present assistance) suggest a way to all devout Souls, for making Pathetical, and pious enlargements, more and better then are to be found here; that so our daily Offices may be full of life and pleasure, and every day court us with new delights. And I must affirm, I have rather opened the top then searched the bottome of this rich Mine. But sure I am we had need to quicken our Devotion all we can, not only for our own good, but that our flames might thaw the hearts and lighten the eyes of the rest of
the

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the Congregation; which scarce ever mind either Words or Sense, but are either sleepy or tired, to the dishonour of God, the discomfort of the Minister (p) and the ruine of their own souls. How happy should we be, if by my endeavours and your Examples, we might awaken such into a Sense of their Duty; that these excellent Prayers might every where be said with an excellent spirit, for the benefit of particulars, and the good of the whole Church.

3. The mistaken dissenters *who hereby may be convinced (and perhaps persuaded) (q) that we can pray by this Form, with as much zeal and more knowledg, with as much Spirit and more Truth, then by any other kind of Prayer. And then it must appear, that this Venerable Liturgie hath been falsely represented by such, who would not have it seen truly, lest it should be loved really.*

(p) Pauci mecum sunt in oratione, & hi ipsi vertiginosi, hiantes, assidue se convertentes & observantes, quando Psalmorum cantor versus finiet; quando ab Ecclesiâ, velut à carcere ab orationis necessitate liberabuntur. *Basil. conc.* 11. de servit.

(q) Facilius vinci possunt quam persuaderi. *Hyeron.*

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(r) Credunt de nobis quæ non probantur, nolunt inquiri ne probentur non esse Tert. Ante nos incipiunt homines odisse quam nosse, ne cognitos aut imitari possint aut damnare non possint Cyp. de idol. Van.

really (r). *But if they are so much their own Masters, as to read the Prayers seriously, and view this little book with as much Charity as it was written with, I shall hope either for their company at Prayers, or at least to escape their censures for going thither. For unless they be foolishly obstinate they either must love them, or cannot hate them. If they would love them, and pray with us we shall be friends, and if only the second be obtained we shall be quiet, and even that is desirable. These are the designs which began and encouraged this undertaking: and that they are the sincere purposes of the Author, his own Conscience doth testify; and he hopes even those who approve not the Meanes must confess the end is good. But that he should be so happy to obtain it in all, is rather to be desired than expected, and if it be successful in any of these kinds he will not repent his pains. If in none, he is not the first that hath failed in accomplishing good Intentions. And however he will have satisfaction in the Peace*
of

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of a good Conscience (s) and may say with that noble Roman (t), If the success answer his sincerity, it will be a cause of universal Joy; if not, he can rejoyce in his cordial intentions to do good. For the Censures of furious zealots, or the scoffings of profane Ishmaels, he doth not value them, being only unwilling to offend authority, or true Piety. Wherefore he doth humbly submit these Prayers to the Judicious Correction of the Reverend Fathers of the Church, desiring nothing may be said which dissents from the Doctrine and Discipline now established, for if it do, it is without the Authors knowledge, and against his Judgment. And finally as to all sober and devout Christians, he wisheth the same Charity may guide their eyes and fill their hearts in their perusal, which guided his hand in the Composal of these lines: and then he hopes for a fair interpretation, which these following Sections may need; since they are drawn up not for the Study, but the Temple, not for Criticks but Asceticks(u)

(s) 2 Cor. 1. 12.
 (t) si sequuta fuerit quæ debuit fortuna, nos omnes gaudebimus, si minus ego tamen gaudebo: Brutus ap. Cicero- nem.
 (u) Malo ut me reprehendant Grammatici; quam ut non intelligant populi. D. August.

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not to make men more learned but more devout. They are intended to wait upon you to the house of God, and entertain you there till Prayers begin, that you may (by perusing some parts hereof) be fitly disposed for them; which is almost one half of the Duty (x).

(x) *Dimidium facti qui bene cepit habet.* But the Preface is grown too long, and must not be enlarged by Apologies: but concluded with this hearty wish: May the God of Peace give us all

meek Hearts, quiet Spirits, and devout Affections; and free us from sloth and prejudice, that we may have full Churches, frequent prayers, and fervent Charity; and that uniting in our Prayers here, we may all joyn in his Praises hereafter, for Jesus sake, *Amen.*

SECT.



SECTION, I.
OF THE
PREPARATION
TO
Publick PRAYER.

§. I.



PRAYER is an Elevation of the Soul to contemplate the beauties of the Divine Nature, that by beholding such transcendent perfections, it may learn to love, desire to please, and delight to imitate so great and exact a pattern; and consequently, is a duty of the highest concernment: for it is an Honour and a Benefit to us, and yet it is accepted by God as our homage, and the testimony of our observance. It is a high favour to be admitted to have familiar converse * with the King of Kings, and a huge advantage to have so frequent admission to the Fountain of all goodness. But then it is difficult as well as fair, and requires so much attention and serenity, zeal and vigour, humility and faith, love and admiration, that it cannot either be well done or kindly accepted without some preceding Preparation; for these Souls of ours are so drenched in Matter, and so generally taken up with the consi-

B

deration

* Job. 15. 4. שׁוּחַ

Vulg. & Ang. *preces, pr. p. sign. Colloquium familiare:*

Drusius.

Ὁμιλία πρὸς τὴν

Θεὸν ᾗ ἐν ἡ δ' ἔχ'.

Clem. Alex. Strom. 7.

deration of outward things, partly by the condition of our Nature, but principally by the frequency of our conversing with the Cares and Pleasures of the lower World, that we find our Minds exceedingly pressed down with the weight of them, when we would lift them up to God; but as those Fowls whose wings are not proportionable to the weight of their bodies, do usually run some paces before they can rise from the earth to begin their flight; so the Church teacheth us first to prepare our hearts before we begin to pray. The Jews are taught when they enter their Synagogues to stand silently a while in the posture of Prayer, before their Devotion is begun (a); and one of their

(a) *Buxtorf. Synag. Judaic. c. 5.*

(b) *Quum vultis orare cogitate prius coram quo stetis: Diss. R. Eleaz. Talmud. tract. Mosi Beruch.*

(c) *Sacerdos ante Orationem Praefatione praemissa parat fratrum mentes: Cyprian. de Orat. dominic.*

Masters told his Schollars this was the Way to obtain Eternal life (b). And the Primitive Christians had a preparatory preface (c) to their Publick Prayers, as long ago as the time of the famous Cyprian. In imitation whereof we are appointed to exercise our Souls in the meditation of these Sentences of Scripture, with the Exhortation subjoined, that we may thereby become more fit to pray. The Israelites in the oblation of their First-fruits had a form of Gods own appointment, *Deut. 26. 5.* wherein they

were minded of their former Poverty: and that illustrious Heathen Temple had this Inscription in letters of gold *Ἰσθὶ στανθῆναι*, that the Worshipers by a true consideration of themselves might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the True God, to reflect upon the vast Disproportion between our selves and him, which is as great as between finite and infinite, mortal and immortal, holy and impure, and so we may be convinced of the necessity of being most lowly and reverent before him. The frailties of our bodies and the infirmities of our Nature, the defects of our Faculties, and the

the misery that cleaves both to Soul and Body doth command us to be humble in the presence of God. But that which will lay us lowest of all in our own thoughts is the remembrance of our Sins, which do principally (if not alone) alienate us from God; for he that pityeth our Miseries doth hate our Sins, and he that caused the Leper to be banished out of the City, admitted the Lame Man to the beautiful gate of the Temple. Wherefore our Spiritual Guides present us with these in the first place, both to allay our Pride, and to engage our Care to remove them by Repentance, before we begin to pray, because else we know our prayers

cannot be heard (d), for *Joshua* himself cannot be heard while the Sin of *Israel* was not taken away (e), and he meets with a check in his Devotion, because he presumed to pray before he had removed the Accursed thing: Now since none of us are innocent, it follows that none must come to petition God till they have prepared themselves by Repentance, and he that doth not this continues in sin still, and if so, there is a Moral impossibility such a mans prayers should prevail, for they are either a heap of contradictions, or a contexture of indignities against the God of heaven; for such men bewail that in words which they love in their heart, and ask forgiveness, where they are neither sensible of an offence, nor will own the pardon as a favour, they accuse themselves for what they did willingly, and never condemned themselves for it but will reiterate upon the first opportunity; they petition their enemy, and ask for what they hate, and flatter him whom they fear perhaps but do not love, and require things that they hope he will not give, and if they ask any thing seriously, it is either inconsiderable or with evil designs, and so becomes a provocation (f).

Now can an All-seeing eye discern this without indignation? will not an Almighty hand be lifted up to destroy them, who both delude themselves and mock the King of Glory? let us beware

(d) *Psalm* 66. 18.

Jch. 9. 31. *Jf.* 59. 16.

(e) *Joshua* 7. 10.

(f) *Quas nisi sedulo
illis nequeas commiserere
divis.*

least we experience the truth of this in our eternal ruine: We are advised to a serious Repentance which will be the best harbinger for all our petitions; if we see our sins, and feel their weight (it is to be hoped) we shall draw neer with low apprehensions of our selves, and strong desires after God; an high opinion of him, and a hearty love to him, with many fears and yet many hopes; and who can be more fit to pray; what better foundation for those Prayers which must reach as high as Heaven, then Humiliation and Repentance.

S. 2. **N**OW the better to induce us thereto, we have God himself brought in speaking to us in his own Words, the words of Holy Scripture: the Voice of God brought our first Father to repentance (g), and it will surely have the same effect on us, for who will re-

fuse when he invites who can pardon or punish, save or destroy. He begins first to speak to us in his holy Word, to whom we are about to speak in our Prayers; so that those who expect God should hear their Prayers may hearken to his Word (h); especially where

(h) Prov. 1. 24. *Deus S. B. nos Vocat ad seipsum, si nos illius vocem audimus tum ille item preces nostras ei oblatas:*
Midr. Tehil. *Psal.*
116.

the matter is so excellent and of so great concernment to us, as in these invitations to Repentance from the Mouth of God himself. It was therefore most prudently Ordered that we should begin with Holy Scripture, and for the Particular sentences, I may say, they are the plainest and most pertinent that can

be found in the whole Book of God, which though it be divine in every Part, yet our Care is well bestowed in selecting such Portions thereof as are suitable to the Occasion: And thus the Reverend Composers of the Liturgy, like skilful Physicians, have walked in this Garden of God which is stored with remedies of all sorts, and have cropped the choicest and most useful of several sorts; different in operation, but having the same effect to bring us to Repentance. But, because of the great variety

variety of tempers and Constitutions, they have chosen some places for every one, and have it to the discretion of the succeeding Physicians of Souls to chuse such a Sentence every day, as may sute best with their own and their Peoples hearts: Which was done with great reason, both because of the various dispositions of mens minds, and also of the different temper of the same man at several times; some are ignorant, others negligent; some obdurate, others tender; some are confident, others pensive, and that which will pierce the heart of the same man to day, will not enter his skin to morrow; what will now cure the wound, another time neither will abate the pain nor stop the bleeding: But here in this *Panarion* we have Pious Sentences of all sorts, and it may be worth our while to take them in pieces, and see for what kind of Persons every one of them may be proper.

The Division of the Sentences,

Of these Sentences some are	{	Promises : to the Doubtful, as	{ Psalm 51. 17.
			{ Ezekiel 18. 27.
		Commands: to the Negligent, as	{ Joel 2. 13.
			{ S. Math. 3. 2.
		Examples : to the Unwilling, as	{ Psalm 51. 3.
			{ Luke 15. 18, 19.
		Instructions: to the Ig- } about God, Dan. 9. 9, 10.	
		norant } our selves, 1 John 1. 8, 9.	
		Deprecations : of Punishment } Psal. 51. 9. Jerem.	
		for the fearful } 10. 24. Psal. 143. 2	

These are here set down by the Church, but without any order, because only one or two of them is to be taken at once, so that we shall reduce them to these Five heads: 1. *Support* in the fears of Gods anger: 2. *Comfort* against the doubting of his Favour. 3. *Instruction* to the Ignorant. 4. *Encouragement* to the lazy. 5. *Awakening* to the Hypocritical.

S. 3. IF we consider how universally all men have deserved the wrath of God, we shall find it necessary for all men to fear before him; but if we again observe how exceedingly this Fear dejects and discourages a tender heart, it will seem necessary to apply a Cordial, least such be swallowed up of over-much sorrow, and hindered in their Devotions, to which purpose we shall Direct such from these Three Sentences, *Psalms* 51.9. and 143.2. *Jerem.* 10.24.

First, you have holy *David* presented in that most excellent *Penitential Psalm*, who was touched with the sense of his just deservings, and although God had promised

him Pardon, yet having resolved not to let him go unpunished (k); he being full of these fears doth not run from

God, but makes his application to him, begging of him not to avenge himself upon him for his sins, but to forgive them, which is Metaphorically expressed by hiding his face from them; that is, not looking on them and considering them (as the Uncharitable man is said to hide his eyes from the Poor) not looking so steadfastly to observe them, nor so narrowly to examine them; for God is so Holy that if his pure eyes behold iniquity, his Almighty hand must punish it: and whereas further, every sin is a debt to Gods Justice, and his remembring of them is set out by noting them in a Book; he prays the Book may be crossed and the debt blotted out never more to appear against him, and if this had been impossible *David* would not have asked it; nay further we learn, that if the Guilt be removed, the Punishment will either be taken away, or sanctified and made tolerable. Learn from him to have Noble thoughts of God, and not to fancy him inexorable, neither do you only concern your selves for the Punishment, but chiefly to obtain a Pardon, and though you expect some chastisement, yet fear not to be ruined by it if God will hide his face from your sins; but Pray with him and say (*Psalms* LI. verse 9) O thou most righteous Judge of the whole world who canst not but punish all the Wickedness thou doest discern [hide thy face from]

a strict and narrow observance of [~~my~~ *One*] in this life, lest they provoke thee to punish me here; [*And*] because all thy debtours must be called to account at the great Judgment, do thou for Jesus Christ's sake [~~blot out~~] of thy Book of Remembrance all the Debts I have run into by [~~all my iniquities,~~] that I may not be condemned to an Eternal prison for them hereafter.

Secondly, we have the same holy *Man * *Psal.* 143. 2. observing God had a controverſie with him, taking our Saviours advice (*l*), (*l*) *Math.* 5. 25. and resolving not to stand upon his own defence, but to go in and submit and make his peace, not staying till a judgment was dispatcht to summon him, or Witnesses produced to convince him, but rather resolved to supplicate his Judge (*m*), and (as *Benhadad's* Servants to *Ahab*) (*m*) *Job* 9. 15. to make application to his infinite Mercy; for there is no need of prosecuting where the Party doth let fall his Cause and plead Guilty; *David* thought this the safest course, and we may well do so too (*n*). The best in (*n*) *1 Pet.* 4. 18. the World, if examined strictly, will be found faulty in some particular, and therefore there is no ground for us to Contend who are the vilest and worst of all; if God resolve to punish, there is Cause enough to be pleaded against the most holiest Person in the world; therefore if we fear God will chastise us, we must not pretend we are innocent, and therefore hope to be spared, but rather confess our evil-deservings without a judgment to force us, and let our hope of sparing be founded on his Mercy, not our Purity; we are sinners, but we may be spared for all that, for if all Sinners must suffer, the whole World must be condemned (*o*). Sure God spares many, and though many that are spared are better then we, yet none altogether innocent, none but must be judged with favour and mercy, and if he please to judge us so we may escape also; however 'tis the best way, if we fear Gods Anger, to pray the Suit may be stopt (for we do own our sins, and the Lyon

spareth the prostrate, and that God may deliver us, we may Pray with him.

Psalm 143.2. Lord, thou chargest me with many sins, and intendest to punish me for them, and I come not to assert my self cleer, but before thou summonest (knowing my guilt) I pray thee [*enter not into judgment*] neither reckon strictly in justice [*with thy Servant*] who confess I have deserved Punishment, but hope thou wilt spare me who rely only on thy Mercy which is my best plea, [*for in thy sight*] who seest so exactly, and hatest sin so perfectly, by defending their Innocence [*Thall no Man*] not the holiest Person [*living*] in this dangerous World, be acquitted or [*be justified*] without a favourable allowance, which I beseech thee also shew to me.

Thirdly, We are to consider that the very Corrections of God are mixed with so much Mercy, and allayed by a supply of inward Comforts, and made tolerable by his gracious purposes in sending them, that we ought not altogether to decline them; for if we feel no smart for

our sin we may more easily run into it again (p), and consequently go on in it and pull upon our selves Eternal misery: And the poor humbled Soul who sees the punishment of sin to be, a being forsaken of God, deprived of grace and glory, delivered up to be a slave to the vilest lusts here, and a Companion of the vilest Persons, and

(p) Ταῖς δυνάμεσι
καλῶ ζήειςαι τοῖς
δυσανδύμοις,
Origen. op. ap. x.

3.

horriddest Devils hereafter; will account a temporal Chastisement (which delivers him from that) a benefit and a favour, and with Saint *Augustine* (q) will pray to be scorcht and scarrified, lanced and bound here, that they may be spared hereafter: and this may perhaps teach you in-

(q) Domine, hinc
Ure, seca, liga ut
parcas in eternū.

stead of fearing and flying Afflictions, to desire (as the Prophet *Jeremy* Chap. 10. 24,) to have some gentle correction with Gods smallest rod * with which he strikes his own Children, for he is so merciful,

* 2 Sam. 7. 14. Heb.
בַּשֶּׁבֶט אֲנִשִּׁים
Virga hominum in-
firmiorum.

ful, that we ought not to be afraid to fall into his gracious hands, only to pray as the Prophet doth, he will deal gently with us, especially if we apprehend some Affliction likely to fall upon us, then we must not absolutely desire God to lay by his Rod, but to use it with judgment (r) that is, gently with consideration to our weakness, or in a sober way in judgment (s) not as a furious angry person falls on a man, who values not how nor where he striks, nor cares if he take away our life, but that it may please God in his Discipline to proceed as a sober and compassionate Judge, that we may be amended, and survive the strokes, and be warned by the pain against future rebellions, not so as that we should faint under his hand: And if either we need, or desire, or are likely to be chastised, we must not run from God: but our best course is on trust of Gods compassion to deliver up our selves quietly to suffer, and with *Jeremy* not to desire a total sparing, but a mitigation. Since thy justice obligeth thee to punish sinners, and I have deserved so justly to suffer, and am so apt to go on in sin till I smart for it; I do beseech thee [**Correct me**] here with temporal afflictions [**O Lord**] that thou mayest spare me hereafter, but let not this correction be proportionable to my deserts nor thy displeasure; but let it be inflicted moderately [**with judgment**] and consideration of my infirmities, punish me [**not in thy anger**] as thou dost thy enemies [**least thou bring me to nothing**] so that I fall under thy hand and survive not to be amended by it.

(r) *Cum judicio:] modicè Junius. Heb. in modo.*

(s) *LXX. ἐν ὀργῇ. V. & Vatab. in judicio.*

Jerem. 10. 24.

*A Meditation Preparatory to Prayer in the
fears of Gods Anger.*

OH my soul, what fearful tremblings are these have seized on thee, so that the thoughts of God that have been and ought to be thy greatest comfort, are now become thy terror and amazement ! Whence is this miserable alteration, that thou canst behold nothing but Judgment in the Father of Mercies, and Anger in the Fountain of Love ? What hath provoked him that delights to spare to be resolved to punish ? Surely my sins are very many, for it is not a few can incense him, and they have more then ordinary aggravations: for he is not so highly displeased at small offences, and certainly I have often committed them, and long continued in them, for he begins not to frown upon the first misdemeanor : Alas, the case is too apparent ! My sins are both very many and exceeding great, frequently repeated and of long continuance. I have despised Mercy, and now I am likely to feel Judgment. Miserable wretch that I am, I have tyred out the patience of a long-suffering Father, and run from the embraces of a loving Saviour, rejected the offers of a most indulgent holy Spirit, so that now I fear I have stopp'd up the fountain of his Mercy

(t) *Isai.* 59. 2.

(u) *Deut.* 33. 34.

(t) and unsealed the treasures of his vengeance (u). And I ought rather to wonder how God could spare me so long, then why he should strike me now, since many have been cut off for fewer and lesser sins: I see I have most justly deserved to suffer the worst of evils, and therefore should esteem it an incomparable favour to be onely corrected with a temporal affliction, if I might be so excused : But it is a fearful thing to fall into the hands of the

(x) *Hebr.* 10. 31.

living God (x), who I fear will begin by these and increase them, till I be ruined by them, and drop into a sad eternity. Therefore, O Lord, my flesh trembleth for fear of thee,

and

to Publick Prayer.

II

and I am afraid of thy Judgments (y).

I know no way to escape them. To (y) *Psalm 119.120.* deny my sins were impudence, to excuse them will be apparent hypocrisie. To be conceal'd is impossible, to be found intellerable, I am miserably confounded. But was never any in this case before, that I might receive some advise and comfort for them? Yes surely, The Church hath here presented me with a King and a Prophet, both dear to God, whose fears were greater, though their sins were less, and their danger not so great as mine; yet these in the midst of their fears considered their sins as the onely cause of these evils, and accordingly, they freely confessed them, bitterly lamented, and exceedingly humbled themselves for them; not striving so much to avoid the Punishment, as to obtain the pardon of their sins, knowing that the guilt once removed, thou wouldst either totally spare them, or gently chastise them for their good. Wherefore they rendred themselves up into thy hands, rather aggravating then extenuating their offences, and yet humbly begging their correction might be in mercy, and they found the benefit of it. Go to then my soul, and do thou likewise; thou hast first occasioned Gods wrath by thy breaches of his laws, oh do not encrease it by dishonouring his Name with excessive fears! thou hast forsaken him by sin, run not farther by despair; for the faster thou runnest from his Mercy, the sooner thou wilt meet with his Justice. Delay no longer, but go in before he send for thee, deliver up thy self before death or any sore judgment arrest thee; accuse thy self before thou be indicted, and confess thy sins freely before the witnesses be called out against thee; pass sentence on thy self ere the Judge condemn thee. I cannot expect wholly to escape, but it will be a great favour if I meet a sickness instead of death; losses in my estate, instead of loosing both my God and my Soul for ever. It is not fit to desire my heavenly Father altogether to lay aside his Rod, but only to use it gently that I may by this smart be warned against those future sins that bring me to utter and final ruine; Oh Lord, rather chastise me then disinherit me,

and

me, and those stripes shall be welcome which come in exchange for eternal torments. Thou who wilt change thy Sword into a Rod, wilt be so compassionate in thy inflictions, that I shall onely feel what my distempered soul needs to recover, and my flesh and spirit can bear not what my sins deserve, and thy Justice might exact: Wherefore I will no longer hide my sins, but by a humble and hearty confession declare that I hate them more then I fear to fall into thy merciful hands, and do hope hereafter I shall fear to offend, and then I shall be freed from these sad expectations of thy heavy wrath, which wisdom God grant me for Jesus sake.
Amen.

S. 4. **N**ot much unlike this, is the case of the poor doubting soul, who is discouraged from Confession by mis-giving thoughts, that God is become utterly irreconcilable, and hence they conclude it needless to repent, because they believe the recovery of his favour to be impossible, and truly so it is if we think

(z) *Postquam enim adempta spes est Iesus e. v. a. consertus superet.* Arnobius.

it so to be; because while we look upon it to be impossible we can never seek after it (z), but (if we observe) it is the design of Satan to make us to think so, that we might never obtain it nor attempt it:

Wherefore to rescue these poor souls from so dangerous a delusion, and to prepare them to ask a pardon in Faith, the Church hath selected three portions of Scripture more: The first, (a) To shew

(a) Psalm 51. 17.

they are fitly disposed to ask by their contrition: The second,

(b) Daniel 9. 9.

(b) To demonstrate God is inclined to give notwithstanding their unworthiness.

(c) Luke 15. 18, 19.

The third, (c) To prove by a pertinent example they

are likely to be received, if they will venture to come.

1. [Psalm. 51. 17.] Let this dejected soul view holy David, after the Commission of his great sin; who being earnestly desirous (as you are) to be taken again
in.

into favour by God, vers. 12. was surveying his Rocks and all his substance (d) to find some acceptable present to offer to God; resolving that nothing was too much nor too precious to procure a thing so excellent. But while he looks abroad he remembers, he hath something at home, a trembling broken heart which panted in his breast, and therefore here expressed by a word (e) signifying waves dashed against a Rock: this broken spirit and contrite heart was the most acceptable offering in the world. Gods justice in condemn-

(d) Micah 6. 6, 7.

(e) Heb. נִדְּבָרָה

Fluctus ad scopulum allisos: ita signif. Psal. 94. 5.

ing, his power in detaining, and his severity in executing the sentence of his wrath upon his Enemies was in his thoughts as a mighty Rock, against which these thoughts had beat so long, that his heart was almost dashed to pieces with fear, and yet he knows its sighs and groans are pleasanter to God than the melody of the Chantings of the sons of *Asaph*. its pantings and breathings are perfumes sweeter than the cloud of Incense; its free Confessions and exposing it self to shame, make it an acceptable Heave-offering; its tears are a precious Drink-offering. and its flaming desires do make it more excellent than whole Burnt-offerings, and all the Sacrifices of the Temple. The sorrows of our hearts are far more prevalent than the fattest oxen of our stalls, or the fairest calves of our lips, neither of which without contrition are respected by God

(f). The prayers and tears of sorrowful *Hanna* can fetch a greater

(f) Matth. 15. 9.

and speedier blessing from heaven than the costly oblations of *Elhanah* (g). *David* is resolved to offer this, for this he is sure

(g) 1 Sam. 1. 13.

God will not despise. Which word

[not despise] is to meet with the fears of the contrite sinner, who because he knows his own heart so filthy, deceitful, and vile a thing, cannot believe but God will reject it, as he did the lame and the blind, the sick and maimed sacrifice under the Law. This is that you fear,

but

but he assures you he will not despise it: but there is more intended (h), even that he, (h) *Micus dicitur* will accept it kindly, as when
et sub eo majus in- Christ faith, he will not cast them
telligitur: ut Johan. off who come to him; he means, he
 6. 37. *et alibi.* will lovingly entertain them: so

ly not despise it, but will look upon it as the best and greatest gift, though it be from the hand of a Publican (i), wherefore
 (i) Luke 18. be not disheartned, for your fears
 shew you have this broken heart, offer that, and be assured God will embrace it lovingly, treat it tenderly, and keep it safely.

Psalms 51. 17.] I have nothing in this world so dear to me, but I would give it freely to purchase Gods favour; but though men be thus appeased, yet he must have something he likes better, and truly [the Sacrifices] most likely to be accepted [of God] who needs no outward things, [are a broken spirit] which trembles at his Anger, and hateth it self for its sins, and is almost dashed to pieces betwixt fear and sorrow. Whoever therefore brings such [a broken and a contrite heart] let him think it never so vile, yet [O God thou] whose favour such alone desire [will not despise] nor reject but accept and embrace both it, and those that bring it.

2. If they shall further argue against themselves, that they deny not Gods gracious nature, but that they fear their iniquities have turned his love into hatred, his mercy into fury, and his kindness into indignation. Be-

hold in the next place, a free discovery of what God is to sinners (k):
 (k) Dan. 9.9. for the Jews were then in captivity, but had so grievously offended, that Daniel who much desired their restauration, scarce knew how to plead for them; till at last he finds an Argument in Gods gracious Nature; viz. That mercies and forgiveness (that is many, nay infinite mercies and forgiveness for numberless sins) were Gods peculiar possession, a principal part of his

his Name (*l*) the chiefest of his Attributes, and inseparably annexed (*l*) Exod. 34. 6. to his Essence, and therefore the sins of his creatures cannot make any change in God: Mercy in the creatures is by communication from him, but he is the original and fountain, which is never dry: therefore *Daniel* confesseth they are sinners, but denies, that therefore it is impossible to hope for pardon for their evil doings; could not rattle his treasures, nor rob him of his Attributes, nor alter his Nature. That continues the same still, and therefore there is mercy to be had. He confesses them guilty of all sorts of sins; that is, sins of commission, and that even to an absolute rebelling, and forsaking of God, and apostacy from him (*m*) by Idolatry; and then (*m*) LXX. *ἀμενῶν*: also Omission, and neglect of walking in Gods law, though they were taught and instructed in it; therefore they deserved no mercy: But God is the fountain of mercies still, and therefore there is yet hope: Other Translations generally read, not [*though*] but [*because*] we have sinned, which is but a further illustration of the same sense; *viz.* We may see and be convinced that Mercy is Gods peculiar possession, because we have done such vile things; and yet he hath spared us, that we might by our humiliation give him occasion to forgive us; and this his pity in sparing, shews his intention of restoring us, and therefore should quicken us to address to him who hath it solely in his own power: *Daniel* will not go to the King of *Babylon*, not to the best nor greatest on the earth: No, Mercy is Gods, and so we have the better hope to obtain it.

Dan. 9. 9. Why should we (because we have formerly sinned) remain hopeless of ever being received, since we know that [*To the Lord*] Jehovah, who is peculiarly [*our God*] as inseparably annexed to his Essence, and as his own proper possession [*belongs mercies*] infinite [*and forgivenesses*] more then our sins can need: and since they are his, we hope we shall have them though we are unworthy; for [*though we have*] sinned

sinned by breaking his laws, and [rebelled against him] by forsaking his Covenant [~~neither have we~~] done what he commanded us, nor [~~obeyed the voice of the Lord our God~~] who charged us by his servants [to walk in his laws] and tread in that plain and pleasant path [which he set before us] though all this be true, we are sorry for it, but will not despair, because God can yet restore us.

3. To enforce both the former, and encourage these humble souls whose desires are too big for their faith, here is a lively example of one

(n) Luke 15. 18, 19. (n) whose condition was as miserable, his faults as great, and his reception as unlikely as theirs can be. And yet he comes and speeds; that you may take example hereby, and do likewise. The example is that of the prodigal son, who had voluntarily forsaken his Fathers house, and carried away his full portion, which he wasted lavishly, and consumed in all manner of riot and excess, never thinking of nor regarding his father all the time of his madness; till extreme want had restored him to the use of his Reason (o),

(o) ver. 17. *εἰς* red him to the use of his Reason (o),
καὶ ἑλθὼν and put him into his wits again, and
ad then he blames himself for lying
scipsum rediens still, either in his sin which is (*lapsus animæ*) the fall of the soul, resolving to arise by repentance, or else you may understand his lying along,

or sitting on the ground, to be a posture of sorrow (p): But he sees he may fit disconsolate for ever, and be

(p) Isa. 3. 26. no nearer to his fathers house; wherefore he resolves to take courage and arise, and not sit alwaies bemoaning himself with a vain and ineffective grief, but repenting himself to return home: His father had not called him, nor had he any assurance he should be received; only he knew if he sate still he must starve, and if he were repulsed, he could suffer no more. He comes not to make any apology, but to bring in accusation against himself, he hoped indeed that his offence could not untie the bands of that dear Relation, and therefore calls him Father,

ther, but confesseth he had forfeited the title of Son, and not onely broken the law of Nature, but of heaven, that is of the God of heaven

(9), who expressly requireth this Obedience: He could have wished a return to his Fathers Table, but that were Presumption to expect, only he hopes he will not see him starve, and if he be set with the

(9) *Caelum pro Deo ponitur quoniam est ejus habitaculum. Elias. Tisb. Psal. 73.*

meanest servants, that will be prevented. But the Father is readier to hear then the Son to desire, and what his unworthiness made him ashamed to ask, his Fathers Bounty made him willing to bestow: and he that scarce hoped to be admitted a servant, is once more owned as a dear son: This he found, and so shall they that follow his example.

Luke 15. 18, 19.] Why do I sit still in my sin, vainly bemoaning my folly while I am like to starve, surely I will take courage, and **[I will arise]** by repentance, and with prayer and supplication make haste **[and go]** by faith **[to my father]** who can relieve me, and perhaps may have pity on me. For to move his bowels toward me, as soon as I see him, I will fall down **[and will say unto him, father]** who didst beget me that am now so wretched. I here confess that **[I have sinned]** by my ungodly courses **[against heaven]** and the God that dwells there **[and before thee]** being so ungrateful for all thy love, that I justly deserve to be disowned and left in my misery, for I have forfeited my relation, **[and am no more worthy to be called thy Son]** yet I hope thou wilt not let me perish, who feedest thy meanest servants.

*A Meditation preparatory to Prayer, when we
doubt of the favour of God to us.*

HE that hath a considerable request to make to an earthly King, must approach without a present in his hand; but my request is to the King of Kings, to whose laws I have been disobedient, false to his Government, refractory to his summons, and ingrateful for his former favours: But what can I offer to him that needs nothing? what can I give to him whose both my self and all I have are? his favour indeed is so sweet, so desirable, and so universal a comprehension of all happiness that I could freely give all I have or can do, or may procure for the purchase of it: but the whole world is a vanity to him, neither can such trifles blind his eyes or bind his hands, buy his mercy to the unworthy, or pervert his justice from the sinner: I could methinks expose my body to the sharpest torments, my soul to the heaviest sorrows, and my life to the cruellest Tyrant, if I were sure of his everlasting mercy afterwards, and would account my self happy in the purchase, but it cost more to redeem a soul, I can give nothing but it is his already, and I can suffer nothing but what I have deserved; what then! oh where shall I have a peace-offering which may not be despised? I am told nothing is more acceptable then a broken heart, tis strange! can an heart polluted with the guilt and enslaved to the Power of sin, stupid to apprehend, slow to desire, and impatient to wait for and unable to perform any good; but witty to invent and vigorous to prosecute, unsatiable to desire, and unwearied to pursue all evil, and now more vile then ever, by reflecting upon its own villainess shaken with fears. torn in pieces with sorrow, and even a terror to it self, miserable and poor, blind and naked, can this heart be a fit sacrifice for so glorious and all-seeing, so holy and pure a God, can he like that which I abhor, how can it be? but let me recall that hasty word; for he hath said it, who best knows what
will

will please himself, and if he value it, it is worthy, for the true worth of every thing is to be judged by his estimation of it : Who knows but such a broken heart may be a greater evidence of his power and mercy, a fitter instrument of his praise and glory, a plainer table to describe his grace and draw his image on then any other ? Such a heart I have, and if this serve I am happy, I will give it freely to thee, oh Lord ! who despisest not the meanest gift if there be sincerity in the giver. It was broken before with fear but it is now dissolved with love, I am ashamed it is no better, but thy mercy is the greater in accepting it, and it will become better by being thine : oh how am I filled with admiration of the freeness and fulness of thy mercies in comparison of which the greatest humane compassion seems cruelty, and I dare proclaim to all, that in thee are all the mercies of the world united, and thou art mercy it self in the highest degree, if my disobedience and negligence, contempt and ingratitude could have separated thee from thy mercy, I had now met thee in fury taking vengeance without pity, for I have seemed to live as if I had designed to Dare thee to turn away thy self from me, and to try thy utmost patience, the least part of which baseness would have turned my best friends in the world against me ; but behold the mercy of my God continues still ! oh let me have the shame of an ingrateful sinner : and thy name have the glory of thy inexpressible pity, even to those who are almost ashamed to ask pardon, and let me to whom thou hast shewed such compassion, have the honour to be an instance of thy goodness to all the world ; but have I such a father, why then do I lye still with this load of guilt upon my soul, and this heavy burden of sorrow upon my spirit, what do I get by these vain complaints, but waste my time and double my misery by sad reflections ; I can neither have help from my self nor any creature, but from my Father alone, to whom mercies are as proper as misery is to me, and if I through fear or sorrow sit still here and starve, I have not so much pity for my self as he would have for me if he saw me thus grieved for

abusing his mercies; wherefore I will arise and go though I think I shall scarce have the face to ask more I have spent the last so ill, and I shall be ashamed to tell him how base I have been: but as I was not ashamed when I did evil, so I must have shame when I suffer the desert of it, I will go bathed in tears, blushing for shame, accusing my self and only relying on the bowels of a Father, will beg only so much mercy as will banish despair and quiet my mind and give me some little hope, and revive my languishing faith, and if I may have this I will be content, though I be not entertained with assurance and certain expectations, for the least favourable look is more then I have deserved: yet I see the tender Father upon the first sight of the returning prodigal whom he had never sent for, but was driven home by his own miseries, yet he runs to meet him, takes the words out of his mouth, and receives him with all the demonstrations of love and the caresses of a dear affection: and is my God less merciful who hath invited me so often, and promised me so largely; I have done ill to stay so long; but I will go now high in my desires, low in my expectations sorrowing for my offence, and begging his mercy, and I hope though I carry no merits of my own to his justice, yet I carry misery enough to make his bowels of compassion yearn upon me and then I cannot perish. Amen.

Thus we see the Church hath shewed her care of these poor contrite ones in selecting the most and choicest of these sentences for them, who are the best though the least part of the people, and though such are vile in their own eyes (t) yet they are dear to God, and highly valued by all good people and tenderly indulged by the Church, who wishes there were more of this blessed temper.

§. 5. **T**He next sort of men, who come to pray are involved in gross ignorance and such are inapprehensive of their guilt and unacquainted with their danger, who know not what to ask, nor of whom, nor why; but these had

be instructed before they pray, or otherwise they will neither confess aright, nor amend at all, only out of custom they may come and offer the sacrifice of fools; but neither knowing God nor themselves, they alwaies erre either in thinking they have no sin, or else in supposing those which they have, may be pardoned by a meer outward shew of Repentance. But the Church hath a remedy for each disease.

1 John 1. 8, 9.] First for those who do not see their sins, and therefore cannot be cured till they know themselves sick; such need this spiritual eye-salve (s). For they account (s) Revel. 3. 18. it a reproach to be reputed sinners, because they do not discern they are such: if any exhort them to repent, they say they have no sin, as *Laodicea* did: and thus they answer the Summons of God, the Exhortations and Advices of his Ministers, and the censures of their Reprovers: In the primitive times some Hereticks were so impudent, as to say positively they had no sin (t); so did the followers of *Valent. Marcus* and *Basilides*, with some others, who denied that any wickedness was a sin in them, and some in our dayes come too near them; but such are so gross that all abhor them; yet many who hate such, and will not say so with their mouths yet through ignorance or pride, say so in their heart (u), which is the language God understands, and therefore in Scripture to think and to say are the same: But the Apostle declares that if we, Christians, Disciples of Christ, even the best of us should either say, or think so, it is a great error, and both false and dangerous to him that believes it (x). The Scripture undeceives us, if we do not wilfully

(t) Epiphanius in hæref. Valent. l. 1. tom. 2. & Marco. l. 1. tom. 3. ὡς ἡ-
τοι ἔχουσιν ἑξαι-
αν, καὶ τὸ ἀμαρτῆν
— διὰ τὴν ἔμφυ-
τον ἐκλογὴν Clem.
Alex. Strom. 3.

(u) ἡ γὰρ ἡ ψαλμὸς καὶ διὰ
θεοῦ πολλὰ καὶ ἀπο-
ρήματων δεικνύει.
Psalm 30. 6. Isai.
47. 10. Adrian. I-
sagoge.

(x) Eccles. 7. 27.
μηδ' ὁπισθεὶν ἀ-
μαρτῆν ἴδ' ἀν-

Πρωμιον Procopius. *Quisquis se inculpatum dixerit aut superbus est aut fulvus.* Cypr. de opere & eleemosyn. Romans 3. 20.

(y) *Sine peccato autem qui se vivere existimat, non id agit ut peccatum non habeat: sed ut veniam non arripiat.* August. de Civ. Dei. l. 14. c. 19.

of our side: First,

(z) Prov. 28. 13.

self, Gods truth will engage him to perform, that now it is promised, which none could have expected, if there had not been a promise for it. Secondly, His Justice or Righteousness will also plead for us; because justice being satisfied by Christs death, desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits; though the Hebrew notion of Justice and Righteousness do seem more proper

(a) Matth. 6. 1. al.

libri **δικαιοσύνη**.

Hieron. Dan. 4. 24.

& Prov. 10. 2. *solent*

ministri nostri quod

pauperibus datur

נָקָה nuncupa-

re, R. Jud. lib.

ἐκ τῆς αἰσῆς vide

Matth. 1. 19. **δικαίος**, li. c. **ἁγνός**, **ἐπίδικος**, Chrysostom.

shut our eyes, that we may sleep in security, while we seem innocent to our selves: which is so far from making us really innocent, that hereby we remain guilty for ever (y), because we never seek a pardon; we think, it may be, it is in Gods Court as in Mans, where confession is a cause of condemnation: but if we think it so in Gods, we deceive our selves; for before him, not he that confesses, but he that denies is condemned: and this the Apostle here further shews, that if we confess our faults, we shall have two of Gods Attributes His Truth will then oblige him to forgive us because he hath promised it (z), and if I relying on that promise, do come in and accuse myself, Gods truth will engage him to perform, that now it is promised, which none could have expected, if there had not been a promise for it. Secondly, His Justice or Righteousness will also plead for us; because justice being satisfied by Christs death, desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits; though the Hebrew notion of Justice and Righteousness do seem more proper here, for with them it is put for Charity and Mercy (a); and so it may here signify the goodness and kindness of God, which is the foundation of our hopes, when we do confess, and through his mercy we do not onely obtain forgiveness of the guilt, but are also cleansed from the filth of our sins also: from all which it appears that he is a fool,

who

who out of laziness or shame, or fear, doth dissemble or deny his sins, and so not only is deceived, but is undone for ever by it, when as by an humble and hearty acknowledgment of the truth, Gods Truth and Mercy would have been our Advocates, and his Pardon and Peace might be procured for us.

1 *John* 1. 8, 9.] The Scripture declares we all have sinned, and every man that knows his own heart will confess it. But be we the best of men, [*if we say*] out of pride or ignorance, or do but think in our hearts [*that we have no sin*] to confess to God, or repent of, thinking to be excused the sooner before God, because we do not or will not condemn our own wayes [*we describe*] not God, who sees all things, but [*our selves*] and loose our pardon by standing on our innocence, because we speak falsely in the face of the Almighty [*and the truth is not in us.*]

They therefore that conceal their wickedness, God will open it to them, and condemn them for it, [*But if we*] having observed our selves guilty, deal ingeniously, and [*confess our sins*] with hatred, shame and sorrow. He hath promised to give us a pardon, and we may trust his Word, for [*he is faithful.*] And Christ hath suffered the vengeance due to such, he is righteous [*and just*] and will not exact the punishment of us, but be ready [*to forgive us*] the punishment due to [*our sins, and to cleanse us from*] the stains of [*all iniquities*] we had committed.

2. If the ignorant man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them, and cry God mercy for them. But the Church laies before them *Ezek.* 18. 27. wherein they may see, that their souls shall not be delivered from death, the just reward of sin, when they confess, but when they turn from their sins: For to repent implies a disapproving of what we have done, so as to do it no more; a change of the mind and actions also (b), no longer continuing to do that which we grieve that ever we had done, and this is here plain-

(b) *Memoria est
ut qui errorem suum
ly*

*pristinum intelligit
— ab insaniā se re-
ciperet — Et id
maximè caveret, ne
in eosdem laqueos i-
terum indicatur ;
Lact. inst. l. 6. Mun-
ster Heb. חֲשׂוּבָה
Matth. 3. 2. h. e.
facile viā conver-
sionem.*

(c) Isa. 1. 16, 17.

of iniquity, his Holiness the entertainer of what he hates, and his Goodness the encouragement to the breach of his Laws. And if this seem difficult, that you must forsake all evil, and do the contrary good before you can be accepted; you must consider the benefit of it is the saving your souls alive, this will preserve you from a two-fold death (the least of which is worse then bodily death) a dying in sin, and a dying for sin: for while

*(d) Impii etiamsi
videantur vivere,
miseriores tamen
sunt omnibus mortu-
is, carnem suam si-
cut tunikum circum-
ferentes, cui infeli-
ciem infoderunt ani-
mam — quæ intra
humum volvitur, &
terrena avaritiæ,
cupiditatibus cæte-
risque vitiiis includi-
tur, ut gratiæ cæle-
stis auram spirare
non possunt. Am-
bros. de Cain & Ab.*

Ephes. 2. 1. 1 Tim. 5. 6.

(c) Revel. 3. 1.

ly shewed to be the condition on which our sins may be forgiven, viz. if first we cease to do evil (c): secondly learn to do well; and surely he that confesseth himself in a wrong way and grieves for it, will both leave the path he is in, and labour to find out the right: so must the wicked man, or otherwise he doth in vain expect a pardon from God, who will not forgive one fault to him that intends to commit more, lest his Mercy become the support

you go on to practise these sins, you are really dead (d), though you have a name to live, because you (so long) have no sense of any good nor motion toward it, nor any union with God, whose departure from the soul of the sinner, is as real a death to the soul, as it is to the body to have the soul separated from it. But by forsaking your sins, God will be moved to return and revive you, and so you shall not dye eternally, whereas the wicked man that lives in his sins, first God forsakes his soul, and then his soul forsakes his body, and so

begins

begins his eternal misery (f), where his soul lives only to feel torments, (f) *Cum anima a Deo deserta deseris* but never more to enjoy any good: *Deo deserta deseris* To prevent which, you must turn *Corpus. Aug.*

out of that evil way that leads to both these deaths, and your souls shall live in glory; for though Gods justice oblige him to punish you, for the old score, yet our Lord Jesus hath by his death purchased a Covenant of Repentance for us, wherein God ingageth to receive us, and he promiseth to satisfie the former Debr, if we repent and amend (g): Though I might easily (g) *Ezek. 18. 27.* revenge my self on the sinner for all

his old transgressions, yet through my Son Christ Jesus I do here promise [~~when the wicked man~~] who is walking in the wayes of death, not onely confesseth his fault, but also [~~turneth away~~] from those paths, and being really grieved for what is past, abstaineth [~~from his wickedness~~] and never more practiseth those sins [~~that he hath~~] formerly with so much delight [~~committed,~~] if this wicked man amend his life, [~~and doth that which is lawfull~~] and allowed by my word, so that his wayes be good [~~and right~~] in my eyes, I will forgive the punishment, and remove the power of his sins, so that while impenitent sinners are dead in sin here, and die eternally for it hereafter [~~he shall save his soul alive~~] and I will give him life everlasting.

A Meditation preparatory to Prayer, for the instruction of such as are mistaken.

IS it possible I should be all this while deluded so grossly to imagine my eyes open, and my way direct, and to suppose I have hitherto dwelt in light, when indeed, my eyes are shut, and my feet are wrong, and my mind over-spread with the mist of Error, and the Egyptian Darknes of a stupid Ignorance. Thy Word (O Lord) is a light to my feet, not onely to shew me
which

which is the right way, but to let me know when I am in the wrong, which I never suspected till I met with the faithful conduct of thy sacred Oracles; How have I given up my soul to false guides, who, that I might not enquire after the right way, would never acquaint me I was wandering from it; had I followed them still, I had stumbled on the threshold of hell, while I expected to arrive at the gates of heaven. Blessed be thy Name, I now see I have been straying from thee the fountain of all true happiness, and have been in vain seeking content where it is not to be found, and this disappointment drives me to seek it where it is. Had I not been a stranger to my own heart, I had not been so far out of the right way: But I have supposed myself clear, only because I never considered wherein I was guilty, and have flattered myself with the pleasing thoughts of my own innocence, so that I have been as secure, as if I really had been so: I have relied on my own vain imaginations, being glad to spare myself the labour of a farther inquiry, and most foolishly I have accounted this a Peace, which was no other but want of a sense of my real danger. I find my chief design hath been to seem good, and persuade myself I was so, that I might be more quiet in the ways of evil, and might neither be accused by my own Conscience, nor alarmed by thy dreadful threatnings, since I supposed they did not belong to me. But alas, how miserable would the event of this self deceit have been; for thou, oh my God, didst see, and wouldst have condemned me for all my blasphemous and repining thoughts against thee; my malicious, envious, disdainful and treacherous thoughts against my neighbour: thou heardest all those false and slanderous vain and filthy words I uttered with my mouth: those deceitful and unjust, cruel and uncharitable works which I committed with my hands thou sawest: yea, all that formality and hypocrisy, ambition and pride, lust and covetousness that lay in the secret corners of my heart, were apparent in thy sight; and what did it avail me not to see them? thy vengeance would have come as certainly, and more terribly, because

Cause it was not expected. It is most strange I should never see this vast heap before; but sure I have wilfully shut my eyes, lest I should discern, that I was loath to believe and unwilling to amend: and thus my Iniquities continue still. But now I see them by thy mercy, and I believe I have offended thee as much by hypocrisie in concealing them, as by my disobedience in committing them. Therefore now I will ingenuously confess them, because the graciousness of thy Nature, and the truth of thy Promises, and the satisfaction of the Lord Jesus, are sufficient to procure a pardon for those who dare so far trust to thy Mercy, as to become their own accusers: and while I thus discover my fore to the Physician of souls, though it be dishonourable and troublesome, 'tis the onely way to have it cured and cleansed; had not Jesus dyed for me upon my confession, thy Justice would have proceeded to punish, but now by thy promise to him, it will oblige thee to forgive me and deliver me: Yet since my God hath so graciously convinced me of the evil and danger of those courses I have taken, I will not rest in a bare confession I am in the wrong; but by his grace will return from it, and utterly forsake all these my follies. His Mercy perhaps is great enough to forgive thee upon thy humble acknowledgment, but that he knows thy sins are as inconsistent with thy happiness (oh my soul!) as they are with his laws; and therefore he that desires thy felicity, will not forgive the old score, unless thou cease to run further in debt, for while thou goest on in sin, thou art in the way to eternal death, and art really dead to all true sense of divine comfort, thou art buried alive in lusts and pleasures, and thy flesh intombs thy wretched soul, and the grave-cloaths of vile affections bind thee hand and foot from moving towards God; nor hast thou power to breathe in the pure air of heavenly meditations, and canst thou like to stay in this filthy place still, when thou didst not see thy misery, no wonder if thou calledst this Dungeon and Vault a Pallace. But now thou must abhor it when Jesus calls, *Lazarus* come forth! Dost thou not find the more thou fol-

followest these, the less thou lovest thy God, and seldomer thinkest of him, and movest slower toward him, and hast meaner apprehensions of him: Return then from these evil paths, for now thou knowest the dead are there. Do not onely seek a pardon, but desire a Communion with him, who is thy strength and life, thy joy and happiness, and he will be joyful for thy recovery, that he will forget all former unworthy dealings, and will only study how to make thee happy hereafter: There is nothing can hinder thee, unless thou lovest thy sins too well to forsake them, and carest so little for him, that thou hadst rather dye without him, then with him live holily here, and happily hereafter, which God forbid.

S. VI. **A** Nother sort of men there are, who know it to be their Duty to Repent, and yet do from day to day neglect it, and have more need to be excited then instructed, in order whereunto here is provision made of a cogent example, and a strict command, which may put them upon the practise of this necessary grace: First, such who are great sinners, and yet seldome reflect upon their own condition, cannot sure but blush to behold one who had been no customary offender, but being once surpris'd in a deplorable instance, never

* *Psalm 51. 3.* gives over thinking upon it with shame and sorrow *, while they that are more guilty never concern

themselves: The rest of *David's* life was a converse with God, and a strict observance of his will, and if the Jewish conceit of good deeds, being weigh'd over against the evil might be allowed; or

(h) *Vita anterior simul cum delicto in estimationem venit, & quâ major pars vitæ atque ingenii stetit: cû judicandum de homine. A. sin. Pollio de Persis.* if after the manner of the Persians (h), his former life had been considered with his present transgression, surely he might have been excused. But he never attempts to hide this one sin in a croud of holy actions, nor goes about to extenuate it, because it was the first, or but one, or not great in comparison of

of

of others, but confesseth it to be very hainous, continually laying it open not only before God but before himself, that he might recollect with grief and sorrow, the guilt and filth whereof, the baseness of the act and the danger of the event, and fully discover the vileness and horridness thereof, and it seems he was not without dreadful apprehensions of Gods anger, for we fix our eye on what we fear, and cannot get that out of our minds which doth affright us, oh how doth this reproach that negligence which we shew who are guilty of so many and so great wickednesses, and have no holy actions to set over against them, and yet we either cast them behind our backs and grow careless and merry and forget our danger or if we do sometimes look over them we do it slightly and are glad of any occasion to divert us: Tis certain God sees them, and will one day make them all pass before us, (i) nay

muster them up against us, unless by looking on them now we learn to abhor them, and repent of them, and so God of his mercy do for ever hide his eyes from them, (*)

(i) Psal. 50. 21.

וְאֶתְרִכָּה, tan-
quam avis armato-
rum disponam.

let others be unconcerned when they offend thee, and go about to excuse themselves, I must and will publish my baseness

(*) Psal. 51. 3.

in offending my heavenly Father, Lord [I acknow- ledge] with a sad heart [my transgression] of thy most holy law by this wilful act of wickedness, for which I know I have so justly deserved thy wrath, that my eye and mind are fixed on what I have done [and my sin] haunts me continually, giving my conscience no rest because it [is ever before me] and I cannot but view the hainousness of it till thou hast pardoned it.

Secondly, If the shame of such an example make no impression, let them hear that strict and positive com- mand, (k) which being a summons

(k) Matth. 3. 3.

from God to all the world to re- pent was proclaimed first by the harbinger S. John in the wilderness to those who had so much devotion as to come to him thither, and after

it was published by the Lord Jesus himself in Towns and Cities to all those he met with, this was his first Sermon (1) and is the first lesson to be learned in Christs School; not by some particulars but by all that will be his Disciples, he speaks to all, and to every particular man repent ye :

(1) Matth. 4. 17.
Μετανοια τῆς ὅλης
ἀπορίας ἀρχὴ,
Hierocles.

for he knows this duty necessary for every one, so that till this be done, you have done nothing in Christianity : and if any say he will not ; he despiseth his authority ; if he plead he need not he impeacheth his Wisdome, and if he allerge he cannot yet, it seems he dare live in a wilful neglect of his commands : *Tertullian* thinks we

(m) *Necne enim quia bonum est aucultare debemus, sed quia Deus praeceperit, & ad exhibitonem obsequii prior est auctoritas imperantis quàm utilitas servi nris*: Lib. de poenitent.

ought not to enquire what need or what good there is of repentance, (m) because his commands by whose favour we hope for eternal happiness, are to have weight with us without any appendant reason, but here we have a reason of the precept added, to shew us he injoyns not this so much to shew his authority, as because it is necessary for us, and our interest requires it, viz. Because the kingdome of

heaven or of God (which is all one, *ant. pag. 14.*) is at hand, That is either the kingdome of grace as it is some-

(n) Matth. 13. 24.
& alibi.

(o) 1 Coriuth. 6.
9. & 2 Thessal. 1.
5.

times taken in Scripture, (n) or the kingdome of glory as it signifies elsewhere (o) both which do press this duty when this was spoken by our Saviour he meant it in the first sense, viz. that the time being now approaching wherein the

Messias and our Saviour of the world was to set up a spiritual kingdome in the hearts of men, it was necessary for all that desired to become his subjects to renounce those lusts to which they had been enslaved, and to prepare his way by repentance or else they must remain

main slaves still : and this reason urgeth us now as strongly as ever, because our Lord Jesus doth every day now by his Word and Embassadors proclaim liberty to us, and offers to become our King, but in most of our hearts sin hath usurped his throne, and therefore we must first exclude that, and if we repent not it seems we love the slavery of Sathan better then the liberty of the Sons of God, and do declare we will not have Christ to reign over us, and though he may for a while connive at this affront, yet remember there is another kingdome of heaven at hand even the kingdome of glory, wherein all that shall then have rejected Christ for their King shall be utterly destroyed (p) and condemned to unspeakable and endless torments. And this ought to fill such lazy persons with fear, because for any thing they know the end of all is near at hand, however 'tis secret that you might not delay, and will be sudden when it doth come, and if it surprize us we can never repent more; and if this world should last 10000 years more it is nothing to us for this kingdome of heaven begins with us when we leave this world, and therefore who knows how near the kingdome of heaven may be.

Matth. 3. 3.] I see you have committed many sins, and do still go on in them, and so are neither fit for that grace which is offered you here, nor to appear in that judgment which must pass upon you hereafter : Wherefore I charge you all [**repent ye**] of all your wickednes, and confess them seriously, and forsake them speedily, [**for the kingdome**] of Jesus Christ the eternal Son of the God [**of heaven**] is now to be set up in the hearts of all true penitents, and for others, their death is not far off and the kingdome of glory [**is at hand**] and will surprize them in their trifling intentions to their utter ruine.

A Meditation preparatory to Prayer for the quickening of such as neglect repentance.

IT had been well for my soul if all this while my safety had been equal to my confidence, for none ever thought themselves more secure, though there was no other ground for it but only because I was resolved not to take the pains to behold my danger : I have multiplied my transgressions and lived in sins unamended yea unrepented of, and therefore have had the drawn sword of the divine vengeance hanging over my guilty head by the slender thred of my uncertain life which every thing can snap asunder, and I have seemed wilfully to shut my eyes, chusing rather to feel it and the eternal smart of it, then to behold this dreadful sight which would long since have terrified me into amendment and snatched me from under the approaching ruine ; what prodigious folly hath seized on me ? what stupid laziness hath benumbed me ? are the pains of escaping greater then the pains of suffering, or will the blow be lighter because I resolve neither to see it, nor avoid it ; awake my soul, awake, while there is a possibility to prevent thy ruine, thy sins are so numerous and so heinous, that thou canst be ignorant of them, the threatenings of Gods wrath are so plain and so positive, that thou mayst see they aim at thee, thy conscience cries so loud, that thou canst not but hear it, and Gods holy spirit pleads so powerfully, that thou must take as much pains to exclude these friends, as would serve to turn out thy enemies ; Surely God gave me not wit and understanding to invent a plausible cover for the eyes of my conscience, or to contrive bulworks of excuses to intrench my sins in safety, and yet I unhappy wretch have been ingenious in nothing so much as in plotting the ruine of my soul, and designing to perish undisturbed : Behold and blush where holy *David* lyes covered with shame, drowned in tears, and overwhelmed with sorrow, not able through fear and terror to take his
eye

eye of that one offence, whilst thou a far greater sinner art careless and unconcerned. He sets his before his own face and God throws them behind his back, but I who cast them behind me and strive to bury them in oblivion, and inconsideration shall have them set before my face when the sight of them cannot conduce to the obtaining of my pardon; but the aggravating my eternal misery: the sight of them indeed is most unpleasant, the object odious and ungrateful, but the benefit will abundantly recompence the trouble, and if I behold them now so as to repent of them I shall see them no more for ever. I will imitate therefore this holy man, and ever view the guilt and the danger of them, that I may humbly confess them, and obtain a pardon for them: my wretched heart hath taken pleasure in committing them, and it shall have vexation in reflecting on them, for I will not take my eyes off from them till the horrid aspect of my grievous iniquities have humbled my soul for them and turned my heart against them. The blessed Jesus that sees the hearts and knows the necessities of all, hath given a universal command of repentance to all men; which yet methinks seems peculiarly directed to me who have neglected this necessary duty hitherto. Thou oh Lord seeest my danger and pitiest my approaching ruine, I bow my head and heart, and neither dare nor can disobey so gracious and loving advice, so useful and necessary a warning. Thy bare word had been sufficient to command obedience from those who expect salvation by thee, but thou art pleased farther to convince me, I do believe dear Jesus the benefit is great if I shall turn now while thy grace is so freely offered to all people. I know the danger is dreadful if I defer any longer, since 'tis certain thy Kingdome shall come, but uncertain how soon, either death shall arrest me, or judgment surprize me in such delayes, I have cause to bleis thee that neither of these have happened yet, since I have so justly provoked thee by excluding so gracious a King out of my heart, rather then I would be at the trouble of preparing for thee: yet Lord thou callest still, and now I am making what haste I can, oh remember not how

D

long

long I have stayed, but consider how little time I have left, and by the help of thy grace make my work short and easie, proportionable to my time and strength; I confess I knew before, but I never considered till now and now I dare not stay: but through thy help now I come, oh do not cast me off for thy mercies sake. Amen.

S. VII. Lastly, If any by dayly use of these offices begin to grow careless, and to rest in the outward ceremony and customary observance of this Confession, with a bended knee a pensive look, and an humble voice; we do here present them with the summons which God sent to his people,

(g) Joel 2. 13.

(q) who in their distresses were ready enough at all the external rites of mourning, covering the head or sprinkling it with ashes, wearing of sackcloth, or tearing their usual

(r) Job. 2. 12.

Externa omnia istius signa quæ pessimis facile exprimi possunt, Cod.

garments, sighing and sitting on the ground like Jobs friends (r) yet all this in Gods sight is esteemed but hypocrisie without that which these signs were to represent, viz. a rent heart and broken spirit, of which (see 4. pag. 12.) David speaks. The renting of the Mantle was an embleme of a heart torn with sorrow, and was one of the highest expressions of a mighty sorrow, and therefore it was ordered by the Jewish Doctors never to be used but upon the death of a Father, Master, Prince or Judge, or in a common calamity, of fire or sword, or upon the commission of the most hainous crimes, blasphemy,

(s) Drusus in Job 2. 12.

burning the Law or the Sanctuary (s) and yet this is not sufficient, and if it be not accompanied with a true

repentance it will be but like the punishment of the Persian Nobles, whose Cloaks of silk were torn, their ornaments ruffled, and hair disordered by the executioner but their bodies untouched. It would be acceptable to God to omit the ceremony, and perform the thing signified, and a true penitent shall not be rejected in an

untorn

untorn garment; because that is the principal, this the
accessary, rent therefore your hearts and not, *i. e.* rather
then your garments, be principally
careful about this (t) for if I must
have but one I would refuse that
wholly and chuse a broken heart;
though God doth not wholly reject
the ceremony & [not your garments]
may signifie not only your garments
(u) for it is approved (*) when it is
accompanied with true repentance:

but do not deceive your selves to think to please God
by a sorrow that goes no neerer to you then the borders
of your garment, it must pierce the flesh, nay the heart
before you will leave of your sin, and find the evil of
your wayes so far as to amend them

(x) and turn to God: and the more
to quicken their sense of their sin
& to encourage their speedy return
the Prophet repeats all those attri-
butes of mercy which God is de-
scribed by, (*) leaving out all
that was terrible, least any should
pretend discouragement from those

terrors, and stay away. Methinks a greater sorrow then
a ceremony can expresse, becomes us who have offended
a God gracious, that is so apt and ready to do us good,
merciful, *viz.* so full of compassion and pittie when we
are in misery. A God slow to anger, not easily pro-
voked, nor forward to punish when never so just cause,
of great kindness even to those who have offended, wil-
ling to be reconciled and inclinable to forgive; and one
that repents of the evil which we de-
serve, and he once resolved to bring
upon us (y) not out of any change
in himself, but upon our change, for
God alwayes resolved to punish the
obstinate and spare the penitent,
wherefore when the obstinate doth
repent, no former decree can

(t) Matth. 12. 7.
ex Hof. 6. 6. LXX
"Ελεε & δέλω η̄ θυ-
σίαν, Drusius.

(u) Gen. 32. 28.

(*) Ezra. 9. 3.

(x) *Nemo enim se
adsuefacit ad vitan-
dum & ex animo
evellendum id quod
ei non est molestum,*
Plut.

(*) Exod. 34. 6.

(y) *Quumque abo-
lent decretum du-
rum penitentia præ-
catio, elemosyna,
mutatio & opera
bona,* D. in Jonah.

oblige God to punish him, nay he is glad of this opportunity to lay by his anger; who can think he hath ingratiously sinned against such a God, and not have his heart rent with sorrow, and who can behold such a Father, and not run to him with shame for his disobedience, and longing desires, nay firm persuasions to be accepted.

Joel 2. 13.] When you come to God to seek for pardon and reconciliation, be not altogether taken up in the outward part, but [**Rent your heart**] with a serious apprehension of your own vileness, and a hearty sorrow for your ingratitude, and a mighty fear of his just displeasure, and then you may be accepted, though you be only careful to rent your hard heart, [**and not**] so exact in the outward sign of renting [**your Garments**] Provided you be so grieved for your sins as to forsake them [**and turn to the Lord**] who calls himself [**your God**] whom you ought not to have forsaken, and yet there is good hopes you may be received by him again if you be sincere [**for he is gracious**] and ready to do good to those that need it, [**and merciful**] to pity all that are in misery, and to forgive all offences; he is [**slow to anger**] most unwilling to punish, and waiting long because he is desirous to be reconciled [**and of great kindness**] Nay, even when he hath resolved to punish, he is more desirous to spare [**and repenteth him of the evil**] he purposed to inflict, when we repent of the evil which we have done.

A Meditation Preparatory to Prayer, for such as are apt to rest in the outward part.

OH my soul, thou art surely seized with a strange distemper, which resists the efficacy of the choicest remedies! and the plaister which cures others doth not avail me. I confess my offences every day upon my bended knees, and yet my faith is weak, my hopes of pardon wavering, my sense of Gods love very small; so that I am almost tempted to live like those, who are unconcerned whether they sin or no, because I find no benefit
by

by all my humiliations; and this temptation had prevailed if I had not seen that (since others receive advantage from these means) the fault is in me and not in them, nor in the God I serve; he cannot deny his promises, falsifie his Word, nor reject those when they come, who came upon his courteous Invitation: Oh where is this accursed thing, that restrains Gods mercy, and blasts my endeavours, and puts me upon injurious thoughts against heaven, and atheistical resolutions of totally neglecting these holy things. The matter is good for God commands it, the benefit is great, for many have found it. But is it done in a right manner? the failing may be there; Yet I have been careful to kneel reverently, look sadly, sigh grievously, and tell the Almighty the story of my sinful life with addresses becoming a Penitent: Alas, this comes far short of what God requires, even a broken spirit and a contrite heart; and I have been so concerned to seem sorrowful, that I have not endeavoured really to be so. Oh my God, thou that searchest the heart, thou hast seen my heart untouched in the midst of these pretences; I have not been smitten with a sense of the odiousness of my sins to thee, nor their danger to me, and therefore I have not fully renounced them, nor yet absolutely returned to thee and thy wayes, and therefore thou hast not blessed my Confessions, which have rather been looked on by me as an indulgence to go on (since my former offences were so easily pardoned) then an engagement to forsake my iniquities: But now I know my vileness in making so slight addresses for so great a favour, and my folly to cheat my self of so considerable a blessing, and my sloth to slip so many fair opportunities: by my deceitful behaviour before thee, O Lord, I have deceived my self, and I am hugely ashamed that having offended so dear a Father, I have been no more really concerned, and having so gracious a God to turn to, I am yet so far distant from thee, by pretending to turn to thee. If I want pardon or peace, the blame must lye upon my own negligence, for thou art apt to give, and ready to forgive long before thou punishest sinners, but soon entreated to receive Penitents, and dost most

joyfully lay aside thy resolutions of judgment, when we perform our purposes of amendment: Oh my soul, will not this real goodness of thy God shame thy hypocrisie, will it not pierce thy heart to see whom thou hast offended, and thaw thy hopes to behold whom thou art turning to. His holiness is mixed with long suffering, his justice with mercy, his decrees allayed with limitations; and is it fit to approach him, without love or fear, hopes or desires, gratitude or admiration; or is the forgiveness so mean a favour, that it deserves no more hearty applications; sure enough my hypocrisie hath hindered my pardon, wherefore I begin to detest it, and hereafter I will look more to the dispositions of my heart, then the posture of my body; I will set him before me whose love I have abused, and whose patience I have tyred, who is so gracious to spare me, and so willing to be reconciled to me a most ungrateful wretch; that so when I come to him I may have my eyes filled with tears, my cheeks with blushes, and my heart with sorrow: I will remember who I am that go, that I may be humble, what I go for, that I may be earnest, and who I go to, that I may be full of faith and hope, so shall my addresses not be in vain, but all these gracious attributes shall be made good to me. *Amen.*

Having thus applyed these Portions of holy writ to your own souls, we must desire you will observe, that to these Sentences of Gods Word, is annexed by the Church a pertinent exhortation, least any should not sufficiently undrestand these places, or not carefully practice what they know to be required by them: The Words of Scripture are first laid down, to shew we impose not this Duty of Confession upon you, but that God requires it: and then the Minister proceeds to this pious inference from them, that so what God commands may be rightly understood, and particularly applyed, and duly practised by all people, and no man may plead ignorance or forgetfulness, to excuse him from this necessary Duty, to which we are directed in the following Words.

SECT.

SECT.II. *Of the Exhortation after the Sentences.*

The Analysis or Division of the Exhortation.

The parts of this Exhortation are three

1. A loving Compellation [**Dear**ly beloved brethren] the Scripture, &c.
 1. That we must confess
 - Affirmatively [to acknowledge and confess our manifold sins and wickedness]
 - Negatively [and that we should not dissemble nor cloak them]
 - The Reason [before the face of Almighty God our heavenly Father]
 - Because we are [but confess them with an humble, lowly, Penitent and obedient heart]
 2. How we must confess
 1. With a sense of sin [but confess them with an humble, lowly, Penitent and obedient heart]
 2. A sorrow for it [Penitent and obedient heart]
 3. Resolutions against it [to the end that we may obtain forgiveness of the same by his infinite goodness and mercy]
 3. Why we must confess
 - For pardon [Although we ought at all times humbly to acknowledge our sins before God, Yet ought we most chiefly so to do when we assemble and meet together]
 4. When we must confess
 1. in general, alwayes [To render thanks for the great benefits we have received at his hands]
 2. In particular, in publick where we meet [To set forth his most worthy praise]
2. A Profitable instruction in which is shewed
 1. The person exhorting
 2. The parties exhorted
 3. The thing requested
 4. The manner of doing this
3. An earnest supplication in which there is
 - * Wherefore I pray and beseech you as many as are here present to accompany me [to the throne of the heavenly grace]
 - Internally [with a pure heart and humble beseeching]
 - Externally [saying after me]

A Practical Discourse on the Exhortation.

§.1. **Dearlly beloved Brethren**] The Minister begins with this affectionate and courteous salutation, after the example of *S. Paul*, *S. Peter*, and *S. John*, who frequently begin their Exhortations (in their Epistles) in this language; the better to engage their attention; for which cause it is used here, not as an idle complement, but a significant indication from whence this Admonition proceeds, *viz.* from love: For he that loveth the souls of his people, and hears what God expects from them, and sees the danger of their neglect cannot in pity suffer them to go on and perish, without warning or instruction; and the people may see he hath no ends of his own, but is engaged by his love to become their Monitor, as they are his dearly beloved Brethren: Wherefore the Admonitions of Ministers should ever be accepted as the effects of their true affection to us, though it proves (too often) otherwise, for flatterers and dissemblers that will extenuate or connive at our faults, are usually listed among our friends. But those who discover our danger and reprove our vices, and advise us to amend, these we hate as *Ahab* did *Micaiah*: for men are so foolish or unworthy, as not to distinguish between the reproaches of an Enemy, and the reproofs of a Friend; because when we have done evil there is some disgrace in either, but the manage-

(a) *Probra tam amicus quam inimicus obijcit* ὁ μὲν ἐχθρὸς ἐπὶ τῷ ἐπαινεῖν ὁ δὲ φίλος ἐν τῷ ἐλέειν.
Clem. Alex. Pz-
dag. l. 1. c. 9.

(b) *Levit. 19. 17.*

ment and design are directly contrary (c), and if any reproof proceed from kindness, surely it must be this which comes from him that is your spiritual Father, yet salutes you as Brethren, and reckons himself under the same obligation, and toucheth your offences with so much tenderness; only his Master hath charged, that he shall reprove you, and not hate you in heart (b),
for

for the neglect of this duty would argue he hated you, and cared not to see you perish.

§.2. *The Scripture moveth us in sundry places*

We may easily foresee if the Minister did only by his own authority command us to repent, his words would prevail but little upon many, and some might deny their guilt, others despise the summons, and others might think to avoid by recrimination: Wherefore the Minister comes armed with the sword of the Spirit, the Word of God, that as the Prophets of the old Testament came with *Verbum Jehovæ*, the Word of the Lord, so might also the Priests of the New, and though the Person may be contemptible, yet it is the voice of God which you hear from him, and whoever be the proclaim-

er, *where the word of a King is, there*

is power (c) : who dare disobey (c) *Ecclesi. 8. 4.*
when the King of heaven commands.

He that knows the hearts of all, and commands all men every where to repent, not onely in the places now

read. But in sundry other places (d) even throughout the whole (d) *Isai. 1. 16, 17.*
Scripture, and miserable will their *Chap. 55. 7.*

case be who refuse so many, so plain, *Lament. 3. 40, 41.*

and so earnest calls from such a *Acts 2. 38.*

God: We Ministers are exhorted as *Chap. 17. 30.*

well as you, and we intend to joyn with you, and if we request you to joyn with us, it is in obedience to the Commission we have from the King of heaven, and he that refuseth, refuseth not Man but God, and that Word of God which now moves you so frequently to repent, will be produced against you to condemn you, if you obey it not.

§ 3. *To acknowledge and confess our manifold sins and wickedness*] We need not here be curious in the difference between these words, though acknowledging seems to signifie the granting something laid to our charge, as *David* did when *Nathan*

came to him: *I have sinned* (e) saith (e) *2 Sam. 12. 13.*
he, upon the first charge: and to confess may import a voluntary act when no man accuseth

seth us, which indeed is the more acceptable and ingenuous; but it were well if we would but acknowledge our offences; For God in his Word, by his Ministers, and by our own Consciences doth indict us as guilty, and he that soonest owns the truth thereof, shall easily find mercy. But it may perhaps be more material to take notice of the Epithete joyned to our sins [manifold] which is borrowed from *Amos* 5. 12. and may denote the variety of our transgressions, like *Josephs* coat of many colours, for we are clothed with the redness of Anger, the paleness of Malice, the yellow of Covetousness, the blackness of Despair, or the green of Presumption; in these changeable garments are our souls attired, when we put off the white garments of our Innocence. Or else (as the learned Translator of the Liturgy) Πολλαπλασίας, *Multiplicia*, those iniquities which are so cunningly twisted and weaved together, by that accursed policy which Satan teacheth men: to begin with many small thrids of lesser sins, and by uniting these and twining them together, to proceed till they draw iniquity with cords of

(f) *Isaiab* 5. 18.

Peccatum trahit

peccatum. Dict. R. R.

(g) *Job* 5. 13. Heb.

וּנְדָם *filum retor-*

tum, unde signif.

multis nexibus im-

plicitum consilium

LXX. πολυπλόκων

Druf.

vanity, and at last sin as it were with a Cart-rope (f); we perhaps imagine it a piece of commendable craft (g), to be able thus to contrive our wickedness: But alas, if Gods Mercy do not unravel it, it will at last be strong enough to draw us into eternal flames. But we are warned, that as we have used much study and pains to twist our sins together, that one may strengthen the

other, so we do now by an humble and

heartty confession untwine and separate them again, that we be not bound in the hands of death.

S. 4. And that we should not dissemble nor cloak them, before the face of Almighty God our heavenly Father] It is the language of Satans school, that we must cover one sin by committing another, which the

Scripture pronounceth a woe against (h), and sheweth the folly

(h) 1 *John* 1. 8, 9.

Isaiab 30. 1.

and

and danger of it, because it doubles the guilt (i) and hinders the pardon; [See Chap. 1. Sect. 5. p. 18.] and therefore Gods Word teacheth us, that if we have sinned, we must neither dissemble them with excuses, as Saul*: and Ananias with his wife †: nor cloak them with a flat denial, as Gehazi ||, least we be judged as they were. But this is the manner of Hypocrites, 1. To extenuate them with dissembling apologies and fair preferences, it was the first time, I was surprised, the effects of it were not very evil, others have done worse, &c. whereas the good man aggravates his sins with all those circumstances that make them heinous, and S. Paul calls himself *the chief of sinners*: The worst men will deny they have sinned, and reckon themselves among the Righteous, as the Pharisee did (*) while Ezra (k) and Daniel put themselves in amongst sinners; and that is by much the safer way: for he that feigns himself better than he is, or denies himself to be sick before the Physician, keeps his disease, and looses an opportunity to regain his perfect health; But remember thou art in Gods house, nay just before his face, and dost thou think with a lye or an excuse to deceive him: No, no, this is too thin a veil, and to short a cover for thy numerous transgressions, and will avail no more, then for a Thief to deny he stole that which is found about him before the Bench, if thou couldst deny so impudently, or dissemble so cunningly, as to deceive all the world, yet do not hope to impole upon him that is Almighty to find thee out, and hath a heavenly all-seeing eye to discern thee, and he would shew the kindness of a Father in thy pardon, if thou shewest the ingenuity of a Son in confessing; wherefore do not deceive thy self, nor slight this warning, for be sure one time or other your sin will find you out, Numb. 32. 23.

(i) *Negatio iniquitatis duplex iniquitas.*

* 1 Sam. 15.

† Acts 5.

|| 2 Kings 5.

(*) Luke 18. 11.

(k) Exr. 9. 6. lo-
quisur de Culpis

ἄνθρωπος, ὁ
nimium arroganter
se ceteris eximere
videatur. Grotius
in loc.

S. 5.

S. 5. But confess them with an humble, lowly, penitent and obedient heart:] The Word of God is not only a Monitor to remember us of our duty, but a guide to direct us in the performance of it, it interposeth its authority to command us to repent, and then affordeth its directions to shew how we may repent, and 'tis impossible the right disposition of a true penitent heart can be more exactly described (in so few words) then the Church hath here done it, and they that would know how they must be affected when they confess, so that they may be sure to find pardon, cannot learn in fewer and more significant expressions: 1. An humble and lowly heart, viz. to behold our vileness by sin, till we have a mean opinion of our selves, and can be content that God or Men should disesteem us, since we have deserved it,

such a heart the Prodigal had when
(l) Luke 15. 19. he thought a servants place too good
(m) Chap. 18. 13. for him (l) such the Publican (m)
when he durst neither look up nor
come near, and he that wants it, and thinks well of himself after his sin, cannot confess heartily, nor desire pardon devoutly, nor forsake what he thinks hath done him no harm. Wherefore let us labour to have this right knowledge of our selves, and of our sins, and that we may be ashamed of both, let us consider, we have shewed so much folly and rashness, disingenuity and ingratitude, obstinacy and perverseness, by breaking such holy laws, of so great a God, and so gracious a Father, for so small a price, and are thereby so miserable, that we shall for ever be disgraced if we repent not. Sin is a more just cause of shame then any thing in the world, for it shews a man to be a base and abominable person, nay it makes

him degenerate into a beast (n) which if we seriously think upon,
(n) Psal. 73. 22. it will beget in us a disesteem of
οὐ μὲν ἀποκλίναντες, our selves, and a true opinion of our
λύκοις ὅμοιοι γινόμεθα, own unworthiness, which is an ex-
αἵματι, ἀπὸ τοῦ καὶ ἐπι- cellent disposition for the begging
κυλοῖ καὶ βλασφημίας. or receiving of pardon. 2. A Pe-
Arr. in Epist. lib. nitent
1. cap. 3.

nitent heart, viz. a sad and sorrowful spirit, which is most becoming one that sees his actions to have been base, vain, and dangerous, and therefore must ever accompany us in confession of our sins: Now if we are of ingenuous tempers the Gospel will produce this, viz. The beholding the wounds of Jesus which we have made, the long suffering we have abused, the grace we have rejected, and the comforts and benefits we have lost and forfeited: But if we are more obdurate the Law must effect it, viz. the sight of Gods justice, and the consideration of the curse we have deserved, and the danger we are in of endless torments for those poor perishing pleasures; these things duly weighed will help

us to draw water before the Lord (p) as the Israelites did, from the pits of our hearts, and pour them out by the channels of our eyes: and this sorrow for what is past will both make our confession acceptable, and help us to the third requisite.

3. An obedient heart, that is a taking up such a dislike against sin as to resolve stedfastly, if we can get those pardoned we have committed, that we will never more do that which hath caused so much shame and sorrow to us: and till we have brought our hearts to this, all our confession and sorrow are not repentance, but onely a purpose to repent (q).

Nor will all the rest prevail, either to a removal of the guilt, or dominion of sin. Therefore let us learn how to confess; Humility will make our confession sincere, Sorrow will make it earnest, and Holy purposes will make it prevalent.

(p) 1 Sam. 7. 6.

Ch. Par. *Hauerunt*
aguas de fuenteo cordis
sui et abundè lachrymati sunt coram domino respicientes.

(q) Δύκεις τεί-
νον μετάνοίας τὴ
πλάνης ἀπὸ τῆς
συνείδησιν ἐν ᾧ οἱ
πλημμελῶντες πλ-
άνεις. Clem. A-
lex. Strom. 2.

§. 6. To the end that we may obtain forgiveness of the same, by his infinite Goodness and Mercy] There is nothing more pleasant to us then the contemplation of Gods infinite goodness and mercy; but we are therein apt to forget his justice, and to think the one will ex-
clude

clude the other, because we measure God by our selves, in whose narrow hearts these two dispositions are not at once contained: and hence when we hear of infinite mercy, we are apt to presume of pardon upon any terms: But the Church from Gods Word assures you, that a sinner cannot be forgiven, no not by this infinite mercy, unless he bring an humble, penitent, and obedient heart; and that you are to esteem it infinite goodness, that you may be forgiven upon these terms: For you must know that Justice (without a Mediator) doth not admit a sinner to second thoughts, nor accept of any Repentance at all, and therefore it is an high act of Grace, that so holy a God, so justly offended and highly provoked, will be reconciled upon any terms; and let us not neglect our endeavours to get our hearts thus disposed, for we had need be so prepared, or else Mercy it self will reject us: Some may here perhaps scruple at the expression [to the end] and Question whether in our confession we ought not rather to aim at Gods glory then our own forgiveness. Such must know they quarrel with

(s) *Acts* 2. 38.

Chap. 3. 19.

the language of holy Writ (s), where men are exhorted to repent that they may be forgiven, and further they do not understand what Gods glory is, if they separate it from his doing good to his creatures, and representing his excellencies to them; wherefore, to aim at Gods glory and our own forgiveness is all one; for by confessing we own his power to forgive, we shew our trust in his goodness, and hope in his mercy, and desire that the Almighty, by accepting and doing us good, may demonstrate himself to be what we believe him to be, viz. a God gracious and merciful, &c. that we and all the world may admire him for it, and praise him for evermore.

§. 7. And although we ought at all times humbly to acknowledge our sins before God.] This concession of the Churches declares that the Publique Prayer ought not to excuse any from Private Devotions. These we account the Principal, but the other we recommend as very

ry useful and necessary; so that we neither encourage the lazy who neglect the private, nor allow the Precise who undervalue the Publique. one ought to be done so as not to leave the other undone. We find our Saviour and his Apostles after the manner of the devout Jews were wont to go to the Temple and Synagogues at the hours of Prayer, and yet both he and they did seek retirements for more private Devotions. And the Scripture teacheth us to Pray at all times, in all places and with all sorts of prayer (1) that none might be excused from either, (r) Ephes. 6. 18. nor can one be alledged to exclude 1 Timoth. 2: 8. the other for they are mutual helps Psalm 111. 1. to one another: for he that hath been most careful in private Confession, will be the fittest for, and most advantaged by the other, yet he that is so prepared must not think the coming to Gods house superfluous, because we cannot do this too often, nor too openly since many of our sins are manifest and require a publique declaration: And by this open Confession we shall be freer from the suspicion of hypocrisie in our Closet; We must remember we stand in need of Gods help every moment, and therefore we have reason to beg it often, and we can never beg it in humility unless we confess those sins that make us unworthy of it, and since we sin dayly a dayly Confession is highly requisite, and that not only in those general terms which we use with our Brethren, but in the particular and secret remembrances of those offences which no eyes but Gods ever see, nor will they be sufficiently bewayled where the soul doth not so particularly search out its private evils, the heinousness, occasions, and remedies of them. Yet still we must know that when we come into Gods house we have many weighty duties to do none of which can be performed without a true repentance, which is therefore chiefly necessary then: and if you have repented before, yet here you must repeat it because of the present occasion.

§. 8. Yet ought we most chiefly so to do when we assemble and meet together, to render thanks for,
&c.]

[&c.] These four duties, are so many arguments to prove Confession especially necessary in the solemn Assembly, because they are all then and there to be performed, and yet without penitence none of them will please God : and we learn here by the way the several parts of Publique Worship, which is not much varied from those of the Jews who served God in the Temple by Hymns, Praises and hearing the Law, only their Sacrifices are now turned into the offering up of Praise which

(f) *Omnes oblationes cessabunt in seculo futuro sed oblatio gratiarum nunquam cessabit.* Kimn. Psalm 104.

(t) Τρεῖς ἱερεὺς
δύσκειν διότι, ἢ
διὰ πλῆθός, ἢ διὰ
χάριτος, ἢ διὰ χρεώ-
ων τῶν ὁγαθῶν,
Porph. περὶ ἀ-
ποχ., lib. 2.

(u) *Veri Dei aut praecepta insinuantur, aut miracula narrantur aut dona laudantur aut beneficia postulantur,* Aug. Civ. Dei lib. 2. cap. 28.

their own Rabbins had taught should last for ever (f). The Heathens had the same ends also ; only their Temples were not the places where they learned Wisdom as ours are, but they came thither to glorifie God for his excellencies, to praise him for his gifts, and to call for his help, (t) but this account of Publique Worship exactly agrees with the account St. *Augustin* gives of the Christian Church in his time, for there the Law of God was taught, his Miracles commemorated, his Gifts praised, and his Blessings were prayed for. (u) And who do any of these well that hath not confessed his offences, and repented of them ; but this will be more plain by beholding the particulars. 1. We are to give God thanks for his benefits, but unless we see our sins we may think we need not a Saviour, or are not much the better for spiritual mercies, and that we deserve those

that are temporal ; how can he praise God for his son who will not come to him ? for his grace that will not use it ? or for the hopes of glory that never seeks after it ? 2. We should glorifie his Name by publishing his excellency in Hymnes and Anthems of jubilation, how can the impenitent sinner commend that Power which he fears

fears not, or that holyness which he loves not, or that Mercy that he seeks not after, or that Love which he hath no experience of; the praises of such are next to mocking the Almighty, because their hearts cannot go along with their mouths in the glory they seem to ascribe to him. 3. We should hear his most holy Word to make us wiser and better: But if our hearts be not prepared by true penitence we shall be neither, for sin unrepented of stops the ears, and hardens the heart, fills the mind with presumption and security, banisheth the holy Spirit by filthiness and vain thoughts, and puts men rather upon hating and despising the good Word of God, then embracing it and submitting to it. What part of it can profit such a man? Its Exhortations they heed not; its comforts they need not; its threatnings they fear not; its promises they value not; they hate its instructions, and despise it reproofs: So that the Messenger of God may say in his Masters language (x), *What shall I do unto thee?*

4. We should (x) *Hos. 6.4.* pray for what is needful for our bodies and souls. But what Prince will accept a Petition from the hands of a Rebel that disowns not his treason? much less will the King of Heaven: his very Prayer is abominable (y), (y) *Prov. 15.8.* for if he asks for his body, he asks that which he intends to spend on his lusts, and so seems to desire God to become the Providore (z) for them; but he (z) *Rom. 13. ult.* will not minister fuel to your flame, *πρωτοιας τω σωτηρι* Gr. unless he intend to consume you: If he lengthen your life, continue your

health, or increase your wealth, you will turn the edge of these against the God who bestowed them on you, and grow more confident to despoil him to your own ruine; so that if he have any Mercy for you, he will not hear you: But as to the soul, it may be questioned whether he that lives in sin believes he hath such a jewel, when he prizes it no higher then a lust, and exposeth it on the Dunghill of sin. But if he do believe it he is so careless of it, that he will either ask nothing, or how-

E ever

ever nothing heartily, because he apprehends not his danger, nor sees not his wants, and cares not whether they be supplied or no: But despiseth wisdom and grace, peace and pardon, and what good then will the repetition of the Words do to such a person: In fine, it is most evident, that though repentance be at all times necessary, yet it is then indispensably so, when we go about these holy Duties, or we shall not onely loose the benefit of them, but meet a curse instead of a blessing, and therefore as you love your souls, and hope to please God in these Duties, despise not this necessary Exhortation.

S. 9. Wherefore I pray and beseech you as many as are here present] The Priest saluted you courteously at first, and now again most lovingly intreats you, knowing that men must be courted to their own good: and

- herein *S. Paul* leads the way (*a*),
 (a) 1 Cor. 4. 18. who useth the same words, especially (*b*) when he tells them that
 2 Cor. 2. 3.
 (b) 2 Cor. 5. 20. God doth entreat and beseech them

by us: and so we may say to you, that we pray and beseech you in Christs stead, wherefore despise not the lowliness of the address, but admire the condescension of him that makes it, who can destroy, and yet entreats as if himself and not you were to receive the favour: it is he that speaks by the Minister, who you are about to pray unto in the Collects, and to beseech in the Letany, and remember that he prays and beseecheth you to repent, so that if you desire your prayers should reach heaven, let his requests sent by his Messengers reach your hearts, and move you all to repentance, for you all intend to pray.

- Men are very apt to shew their folly (*c*) in comparing themselves with one another, and many
 (c) 2 Cor. 10. 12.
 Luke 18. 11.

think they have not so much need as others to repent; but it is the Law of God, and not our Brothers practice, that must be our Rule, because we are all sinners; what glory was it to *Tamar* to be more righteous then

Judah

Judah (d), or to the Jews to be holier then the Chaldeans (e), when both were wicked? We shall never rightly judge of our wayes, if we measure them by a crooked stick. But suppose we be better then others, that cannot make Confession needless; though no man could charge us, no nor our own Consciences, yet is it not safe to plead Not guilty (f) before that God who examines so narrowly, and sees so exactly, and remembers so perfectly; that the best had need to crave for Mercy: This Confession is so general, so universally true of all, and so particularly applicable to every mans case, that we invite all to it, so that the Pharisee may not think himself too good, nor the Publican doubt himself too bad to make it before God. The Church doth not allow of those dangerous Persuasions which have puffed some up with arrogance and presumption, as if their sins were already absolutely forgiven, & their pardon actually sealed; for if so, what need they be obliged to a daily Repentance, or to ask for what they have already, but alas, it is only in their own opinion, for the very pride that such false imaginations produce, were enough to reverse the grant, if God had once consented to absolve them: On the other side, we do advise the greatest sinners to repent, rejecting those discouraging Doctrines of mens eternal reprobation, which some think not reversible by any endeavours, we do not know of any living man, that may not be pardoned (g); wherefore we pray and beseech these dejected persons not to be discouraged because they have stayed so long, but to hasten because they have no more time left, for he only is in danger of being for ever cast off, who hearing these summons doth not obey them: Let no man then go about to excuse himself.

(d) Gen. 38. 26.

(e) Habak. 1. 13.
minus improbi: illis quidem justiores, revera nequissimi.

Drus.

(f) 1 Cor. 4. 4.

Job 9. 15.

(g) *In isto adhuc mundo manenti poenitentia nulla sera est, patet ad indulgentiam Dei aditus.*
Cypr. ad Demetr.

For it is the duty of every man present in Gods House.

S. 10. **To accompany me**] The Jewes were never allowed under the Law to enter into the Temple,

(h) *Exod.* 30. 7. but the Priest alone went in every day (b) into the outer part of it to burn Incense, and to the Mercy-seat or Inner and most Holy place, none might come but the High Priest

Once a year, but the people alwaies remained in the outward Court & prayed there, for which purpose were those Stone Tables there made

(i) *Tract. סקלים* which the Talmud speaks of (i). The King indeed was admitted into the Inner Court where the Priests did sacrifice (k), but when a Prince would have gone nearer, *Azariah* is commended for resisting him; because the Priests alone were to come so near (l). But now we have more freedom, for every Christian is one of Gods household (m), and though the order of Priesthood is not taken away, yet the priviledge of the people is enlarged, so that *Philo*s brag is alwaies true of us (n), for every man is a Priest to offer up his own prayers and praises, and that not without; for we are led in by the hand to the very Throne of Grace (o) by Christ or the Priest, who is his representative, and have liberty to speak (p) freely for our selves before the King of Heaven and Earth: Which you ought to esteemas an high act of favour, and most thankfully to embrace it, since you are now no longer to stand without and send in your Petition by the hands of a servant, but are admitted, nay requested to come in your selves, in the company of Gods Messenger, who

(k) *2 Kings* 11. 11.

1 Kings 8. 22.

1 Chron. 6. 10.

(l) *Levit.* 10. 3.

Fag. קרובי *pro-*
pinqui dei.

(m) *Ephes.* 2. 19.

(n) *Σύμμεν τὸ*

ἱερόν *ἡμεῖς*

Philo.

1 Pet. 2. 6.

(o) *Eph.* 2. 18.

Gr. προσεγγυνῶ

(p) *Heb.* 4. 16.

μὴ παύσῃς

see Acts 26. 1.

who hath the same errant for himself, and therefore is likely to be the more concerned, and importunate; He, even the Minister, is that Ambassadour whom God sent to bring you out of your evil wayes (9), and it will be acceptable to God to see him return with you in his hand, and it will be a comfort to him when he can say, Behold me, and the children thou hast given me; he will be your guide, and he sets you a good example, for he goes himself, and no doubt both you and he will be kindly welcomed by his great Master, and all the blessed Angels of Heaven. Wherefore let not your Minister go alone, but be you alwayes present, and joyn in the Confession; or otherwise if he go without you, he cannot but complain of you (r), and must sigh when his Lord enquires for you, which will be more your loss then his, because he hath done his duty in inviting; and although he loose the comfort of your company, yet you loose the benefit of his, and the pardon annexed, because you neglect so precious an opportunity, and seem to lend a daily denial by the hands of Gods special Messenger.

S. 11. With a pure heart and humble voice, to the throne of the heavenly Grace, saying after me] The various Rites of washings and cleansings, which all Nations used before they approached to their Temples, were only to mind them of purity of heart, which the Heathens knew to be necessary for all that drew near to God (s); wherefore in their sacrifices the unclean were commanded out by the voice of a Cryer. Much more ought Christians to come with a pure heart; which inward purity we ac-

(s) Ἀνὴρ ἢ ἡ
πρὸς τὸ θῦμα καὶ τὸ
δυσμάς ἀπὸ τῆς
ἐμῶν ἐν Θεῷ ἀλλὰ
μὴ πρὸς τὸ ψυχρῶ
ἀντὶ τοῦτο καὶ δι-

καὶ ὁ ἄνθρωπος τῶν Πλάτωνος Alcib. ἐκείνους ὅτι βέλτεροι.

count the principal requisite of the prayer; but without we require that the tongue shall be used as the interpreter of the desires of the soul, and therefore it is added that we pray with an humble voice. This was

(t) *Pythagoras* precept of old (t) to pray with an audible voice, and though the Jewish Doctors allow private prayers when the lips only

(u) *I Sam. I. 13.*

(v) *Grotius in loc.*

move (u), yet in publick Worship, God himself commanded Open and vocal Confessions, and particularly when the Sin-offering was presented, the party was to lay his hand on the head of it, and say, Lord I am guilty of death, I have deserved to be stoned for such a sin, to be strangled for such and such transgression,

(x) *See Munster on Numb. 5. 7.*

(y) *Acts 19. 18.*

Ordinatur ut suis quisque verbis confessionem faciat. Basil. Ep. 3.

(z) *Homo es & vis rogari & putas Deum tibi non roganti ignoscere, Ambr. de pœn. l. 2.*

to be burnt for these and these crimes (x). And to come nearer, we find publick Confession in the Christian Church (y), and injunctions for every man to speak up in his acknowledgments, that so our repentance may be as visible as our sins, and that God may be glorified (z) by a solemn and humble request, which even a man would expect from his inferior, that had offended him, much more may God require it: in other Prayers it will suffice to seal them with *Amen*, and set

our name at the bottom; but this must be all in our own words, and under our own hand, to justify God, and take shame to our selves, and to encourage our brethren. The Scripture requires in some cases we should confess our sins to men, but what can we think of those that will not confess them to God, no not in these general terms which may be said by the best of men too truly; surely these men are either Pharisaical, and suppose they have no sins worth confessing; or hypocritical, and would not be taken for sinners; or they are carnal and senseless, neither feeling their load, nor fearing their

their dagger ; When the Prince comes by a Prison ; all the Prisoners fall on their knees, and every man begs a pardon , but if one or two stand mute, or stay away, we should judge that they were confident of their innocence, or obstinate in their wickedness , and fearless of the punishment; such a censure may too justly be passed upon those who either come not to Confession, or do not speak those Words in that humble but audible voice the Church requires, and God expects, for he will loose his glory in pardoning thee, if thou hast not first publicly made thy Recantation, and confessed thy guilt with thy own mouth.

The Paraphrase of the Exhortation.

Dearly beloved Brethren] Your souls are really dear to me, and out of my true affection to you', and desire of your eternal welfare, proceeds this courteous Admonition, which you must not despise, because I am one of you Brethren, for I speak not from my self, but from the mouth of God, who in [*the Scripture moveth us in sundry places*] (as well as in those I have now read) that having seriously examined our hearts, and considered our thoughts, words and works, we do declare the truth of what we find, and then [*to acknowledge and confess*] how many several wayes how frequently, and how sadly we have in all disobeyed his will and broken his laws, by [*our manifold sins and wickedness*] which are so cunningly and closely twisted by us, who have drawn iniquity with cords of vanity, and with those cords bound our souls to everlasting misery : Wherefore the Word of God commands us to discover them [*and that we should not dissemble*] the heinousness of our transgressions, by inventing plausible excuses, or contriving feigned pretences to extenuate them [*nor cloak them*] by impudent denials of what we are justly charged with ; for it is the manner of hypocrites so to do; but it is dangerous to excuse or deny our sins [*before the face of Almighty God*]

who knows our guilt, and can easily destroy us, both soul and body, and will do it the sooner upon this hypocrisie and presumption, though he be [our heavenly Father] and would forgive us if we confessed them like ingenuous children; Oh let us not therefore any longer excuse or hide our sins [but confess them] as he commandeth us, and in such manner as he directs us, not slightly, but [with an humble, lowly] heart, in a due sense of our vileness, in our frequent, and high, and heinous provocations of so gracious a God by our rashness and folly, treachery and ingratitude, and this we must acknowledge with a [penitent] heart, full of unfeigned sorrow, for the comfort of his love, assistance of his grace, and hopes of his glory, that we have either lost or forfeited, for the empty pleasures of sin; and have got nothing in exchange; but the terrors of our Conscience, the decay of our hopes, and the increase of our fears of the Divine vengeance, which we have deserved both here and hereafter; of all which our chiefs we must be convinced our iniquities are the cause, that we may hate them perfectly, and confess them also with an utter detestation of them, and with a holy [and obedient heart] resolve, if we be now admitted to Gods favour, that we will henceforth forsake them, and carefully observe all his blessed will; And truly, this sense of sin, and sorrow for it, resolutions against it, and purposes of Obedience, are necessary in the confessing of our Offences [to the end that we may obtain] that which we seek for, even the [forgiveness of the same] because no pardon can be without it, though he never account with us in his justice, but deal with us never so favourably [of his infinite goodness and mercy] without which there had been no conditions at all offered us, and though he be infinite in Mercy; yet he cannot admit us on any terms but such as are consistent with his truth and holiness. [And although we] who are born in sin, and do every day more or less commit iniquity, in reason [ought at all times] even every day and in all places [humbly to acknowledge] even in our private closets, and secretly to bewail

wail [**our sins before God**] who sees the Commission, and hears the confession of them in the most secret place, [**yet ought we**] though we daily perform this duty in private, not to think that excuseth us from confessing in Gods house, for it is our duty [**most chiefly to do when we assemble and meet together**] there, where we have so many duties of so great concernment to perform, none of which can be done so as we shall be profited by them, or God pleased with them, unless we first do truly repent, for we come hither: 1. [**to render thanks for the great benefits we have received at his hands**] for our bodies, as life and health, food and raiment, peace and plenty, and for our souls, as redemption, instruction, sanctification, and hopes of glorification; but the impenitent sinner abuseth the mercies of this life, and despiseth those that would bring us to a better life, and therefore cannot sincerely give thanks for either, nor without repentance can we be fit. 2. [**to set forth his most worthy praise**] because all the glorious titles such give unto God can be nothing but customary complement or flattery; for did they believe what they speak of him, they could not live in their sins, his power would terrifie them, his goodness shame them, his grace would invite them, and his mercy encourage them to turn to him, and till then your hymns may justly seem derision, and will not profit you no more then your coming in your sins— 3. [**to hear his most holy voice**] which calls upon you in the first place to repent, and if you begin not there, it is likely you will be deaf to its exhortations, slight its reproofs, refuse its commands, despise its threatnings, and dis-believe or disregard its promises, and so all will be lost upon you: But till you hear Gods voice, you cannot expect he should hear yours when you come to this house of prayer. 4. [**to ask those things which are requisite and necessary**] either towards our well-being or being, even all that is convenient or of absolute necessity [**as well for the body as the soul**] for if you do beg temporal mercies earnestly he knows you will be strengthened in your sins by them, and for those which concern the soul, if the obstinate sinner could desire them, God would not give them, nor is such

an one capable to receive them. [~~wherefore~~] since we are come into the House of God to worship and serve him, and all we can do will be esteemed but a mocking of God without repentance, [**I pray and beseech you**] who am the Ambassadour of the King of Heaven, to whom you intend to pray for all good things, and of him to beseech deliverance from all evil; I in his Name do request all you [**as many as are here present**] high and low, rich and poor, young and old, whether you are the best of the Congregation, or the worst of sinners [**to accompany me**] in presenting an humble Confession to Almighty God, who by Christ Jesus hath given you leave to come into his presence, and commanded me to bring you with me, and will most mercifully accept, and lovingly embrace us both. Oh then come along with me, and let us confess our sins [**with a pure heart**] not harbouring any hypocrisie in our souls [**and humble voice**] to express the sorrow of our minds, and since you have deserved shame, do you in your own words accuse your selves and justifie God, and fear not that your own testimony shall be used to help to condemn you, for you are not going to a humane tribunal, but [**to the throne of the heavenly Grace**] where he sits who did invite you, and doth wait for you, and will forgive you, do not fear it. And though he be in Heayen, yet trouble not your selves how to bespeak him for if you be willing to go with me, I will be your Mouth; only I request you will in your own words consent to, and seal every sentence by [**saying after me**] this most hearty Confession following.

SECT.

SECTION III.

Of the daily Confession.

The Analysis or Division of the Confession.

THis pious Confession is so methodically composed, that it naturally falls into these four Parts. 1. The Introduction, 2. The Confession properly so called, 3. A Deprecation of evil, 4. A Petition for good.

1. The Introduction - in which is shewed	1. To whom it is made	to our	{ Almighty and most merciful Father } who is	{ Able to p ^{er} fectly Willing to forgive : Likely to receive us.
	2. By whom it is made, by us [we]			
2. The Confession it self,	1. in general,	{ that we have sinned how we have sinned	[have erred and strayed from thy ways like lost sheep]	
	2. in particular	{ 1. of the cause, original sin	{ we have followed too much the Devices and Desires of our own heart	
		{ 2. of the effect, Actual sin	{ in general Disobedience	{ we have offended against thy holy Laws,
			{ in sins of Omission	{ we have left undone those things which we ought to have done
3. in a conclusion from both	{ * And there is no health in us :	{ in sins of Commission	{ And we have done those things which we ought not to have done*,	

3. The

3. The Deprecation of the Evil

1. What we would be delivered from, and

2. The Reasons annexed to every one

3. An Argument to enforce the Deprecation

1. The guilt of sin

with the Reason, because we are

2. The punishment of it

with the Reason, because such

3. The power of it with the Reason, because we are of

But thou, O Lord, have mercy upon us

miserable offenders

Spare thou them, O God,

that confess their faults;

Restore thou them that are penitent,

1. From the Promises in general

2. The manner of giving

3. The Persons to whom

4. The Person by whom they were given

According to thy Promises

Declared

unto mankind

in Christ Jesu

our Lord,

1. Of whom we desire it

2. Through whom we desire it

4. The Petition for good, in which there is

3. What we desire of God

1. in general amendment

2. Piety to God

3. Charity to others

4. Temperance to our selves

4. Why we desire it, or to what end

And grant O most merciful Father

for his sake,

that we may hereafter live

a godly

righteous

and a sober life,

To the glory of thy holy Name Amen.

*A Practical Discourse on the General
Confession.*

§. 1. Almighty and most merciful father] The

Church hath been curious and exact to select such Titles for God in the beginning of every Prayer, as are most proper to the Petitions to which they are prefixt, and most likely to produce affections suitable to those requests in him that useth them: which as it is every where apparent to a considering person, so it may appear particularly in the fitness of these two compilations, to the subsequent Confession, being the Attributes of his infinite Power and Mercy. The first is an acknowledgment of the greatness of him whom we have offended, and is the same with that which God styles himself by to *Abraham* (a): And it denotes his being all-sufficient in himself for his own happiness (as the Philosopher defined him) as also his being able to supply all our wants. And further, it notifies his absolute Dominion over all the world, and his infinite power to do whatsoever he pleaseth: So that the consideration of this attribute, shews us that we have sinned against a God whom we cannot hurt by our sins, but by them we damage our selves, both in stopping the current of his blessings by which we are sustained and refreshed, and by provoking him to stretch out his mighty Arm to destroy us: the shutting his hand of bounty would make us perish for want, but the weight of his Arm of power will crush us to pieces. And we must meditate on this so long till our hearts are pierced with a religious fear and holy dread of the anger of this Almighty God; only this fear must not drive us from him

(a) *Gen.* 17. 1. *Heb.*

יְהוָה לִי לִי LXX.

αὐτῶν & ἰοβ

22. 15 παρρησι-

αυ. Aqu. *ignō-*

αυ αὐτῶν Theo.

ignōv & dūatū-

h. c. 'Αυτῶν

πρὸς ἰουδαίους.

Speusippus.

Ipsa suis contenta o-

pibus nil indige-

nestri.

Lucret. de natur.

him, but draw us more speedily to him, and be as the

(b) *Si nullus est timor non est quæ charitas intret, sicut filium introducere filium videmus, sed nisi exit seta non succedit linum, sic timor occupat mentem prior verum non ibi manet quia ideo intravit ut introduceret charitatem.* Augustin. in 1. ep. Johan. 4^o.

Needle (b) which enters not to stay, but to make way for the thread of a uniting love, for the heart will be the faster bound to the most merciful Father, when it is first made sensible, it hath offended a dreadful Almighty God, who yet retains the bowels as well as name of a Father, and is the most merciful of all Fathers; for what natural Parent would not have cast out and disinherited his once dearest Child, for the one half of what thou hast done against thy Heavenly Father, who yet upon our true repentance stands ready to embrace us with as much love as if we had never done amiss; if fear will move our hearts, here is represented his terrible power; if love will work upon us, here is discovered unspeakable goodness; and what heart can resist both. His Almightyness is first, but if the terror thereof seal up thy lips, let the hope of his fatherly pity and compassion open them again. Learn humility and true contrition from the first, and Faith and Hope from the latter, which are excellent mixtures in a penitent heart, and the best dispositions in the World for a hearty and prevailing confession.

§. 2. *We have erred and Strayed from thy ways*

Gods laws are frequently in holy Scripture compared to a way that leads to everlasting life, and thither we are going, when we are walking in them. But our sins and iniquities are errings and strayings out of this path: In our lesser, sudden and unobserved sins we step aside, and make our way crooked

(c) Heb. *ἡ σιγή*. *peccatum est currum*: Eccles. 7. 13. Psal. 38. 16. Job 33. 27. & Matth. 17. 17. *per se* *disruptionem*.

(c) by vain thoughts, rash and idle words, light and foolish carriage; these happen so frequently, that if we walk right awhile, we are soon out again, so that at best we go on but in contorted spiral lines, which is far from

from the straitness and evenness of our rule, yet because these are done out of ignorance, they are called Errors; which though we may think them small in their kind, yet they are formidable in their numbers and next to infinite: but besides these lesser wandrings we stray further & stay longer when we fall into greater transgressions and evil habits, these are absolute forsaking of Gods folds, and a plain passing over those bounds which God hath set us as Solomon did to Shimei (d), and by

so doing we forfeit our lives as he did his, if Gods mercy did not spare us. And thus Malice and Envy, Lust and Drunkenness, Pride and Cruelty, Covetousness and Oppression (especially when by frequent repetitions they are become customary)

(d) 1 Kings 2. 36. ubi רצו sign. transire limites, ut dicit Jos. 4. 1. at Deut. 17. 2. dicitur significat peccare.

may be called straying from his wayes. 'Tis very like, many in favour to their own cause will count their errors no sins, and call their strayings errors and infirmities: But the least are committed so often, that they are not to be despised; and the greater are so heinous they cannot be hid, and we should consider, that be the sin what it will, if we repent not we remain in our wandring, and so an error may become a going astray; To have stepped aside, may seem excusable by humane frailty (e), he must be more than man that doth not so sometimes, but he that sees his error and goes on, it is worse then heast and wholly inexcusable. 'Tis cer-

(e) Humanum est errare Belluinus vero perseverare in errore. Cicer.

tain there is none of us but we have erred by less and strayed by greater sins, but if we hasten our repentance, our strayings will be forgiven and esteemed as errors, otherwise, the lesser evils if we cherish them and neglect repentance may well encrease, and be reputed as the utter deserting of Gods wayes.

S. 3. Like lost Sheep The Church chuseth the language of the holy Ghost to express our departure from God by: For God and his Son Jesus are compared to the Shepherds, and we to the Sheep

of

* *Psaln* 23. 1. *Ec*
 100.3, 4. *Jehn* 10.
 1, 2, *Ec*.
 (f) *Matth.* 15.24.
 (g) *Luke* 15. 4.
 (h) *Isaiah* 53. 6.
 (i) *Psaln* 119.176.

of their Pasture * ; by our sins we become lost Sheep (f) , and by the Mercy of Jesus we are reduced (g) , and since we have all sinned, there is no man can deny but he is one of these lost Sheep (h) , and David himself puts it into his Confession (i) , and so may the best of men

do : We frequently forsake the safe fold, the pure streams, and the green pasture which God hath provided for us, and wander into a dry and barren wilderness, where we want all true comforts, and are expos'd to a thousand evils : Now how fitly these errings and strayings of ours are resembled by a lost Sheep, may appear in three particulars : 1. No creature is more apt to stray, and by its heedlessness would never keep right, were it not continually under the Shepherd's eye : So we, while we greedily feed on worldly contents, we daily go forward, not observing whether we are right or wrong, nor minding whither we go, so that we easily fall into offences; and are seldom long in Gods wayes. Again, 2. Nothing is more open to dangers when it doth stray then this shiftless Creature, which hath many enemies and no defence against them; the Dog is too swift, the Wolf too strong, and the Fox too cunning for it, so that it becomes a prey to all: Even so poor silly man, when he hath left his Shepherd, is intangled in the thorns of worldly cares, ensnared by Sathan, oppressed by wicked men, and pursued by his own Conscience, and hath not subtilty enough to contend with the Devil, nor strength to defend himself against his instruments, nor nimbleness to fly from his accuser. Lastly, the straying Sheep is most unlikely ever to return; for supposing it should miss the ravenous enemies, it is so stupid and inobservant that it would stray for ever, unless the Shepherd find it and restore it. And just thus (God knows) it is with us, who wander up and down, forgetting whence we are fallen, and ignorant how to return again, changing the kinds of our sins sometimes, but never likely to find the right path, till the good Shepherd of our souls (who comes

comes to seek that which was lost; cause us to hear his voice behind us (1), and we turn and follow him: Thus by this one (1) *Isai.* 30. 21. significant Metaphor, we own God *John* 10. 4. for our true Shepherd, and our selves to be his Sheep; poor helpless Creatures, apt to stray, and in our wandrings likely to perish by many enemies and great dangers, and unlikely and unable ever to return, unless he please to forgive our sin, forget our folly, and pity our misery, and come to seek and save us, that feel our selves neer lost already, we have not minded our Shepherds voice, nor heeded his steps, who (as the custom of Shepherds in those Eastern countries was) (m) (m) *John* 10. 4. did himself walk before us, we have *Psal.* 77. 20. refused to follow him in the right way, but have run on after one anothers bad Example, and sometimes chosen the treacherous directions of the Wolf or Fox, before those of our dear Shepherd, to whom we now cry with shame and sorrow to rescue and restore us.

S. 4. [We have followed too much the desires and desires of our own hearts] Confession ought to be a giving glory to God (n) and therefore we must beware it (n) *Jostua* 7. 19. prove not a dishonouring of him by *Jerem.* 13. 6. transferring the guilt of our sin upon him directly or indirectly: for though our treacherous hearts love the sin too well, yet they would fain lay the blame and shame upon some other. Adam will tacitly charge God himself (o) rather than want an Apology to excuse his crimes; and they imitate his example, who confess their original corruption not to aggravate but extenuate their actual transgressions, thinking they are the more excusable because they were naturally inclined to it; Let such know it is not alone the inclinations of Nature, but the comp-
F plying

(o) *Genes.* 3. 12.
Natura hominu. pro-
clivis in vitia videt
vult non modo cum
venia sed etiam cum
ratione peccare.
Laet. Inst. lib. 4.

plying with them, and following of them, and the neglect of Gods restraining grace that leads us into evil, and no blame can be imposed on him that hath left the Canaanites to try us, since he provides and offers sufficient help and defence against them, nor can any excuse be made for us who love them, and strengthen them, and daily make Covenants with them: it is our misery, that

(p) *Nemo de vitiis naturalibus: sed de voluntariis penas hui.* Aug. Civ. Dei. l. 12. c. 13.

our Nature is so evil disposed; but it is our fault (p) when we reject Gods directions and neglect his assistance, and take these false principles and vitiated appetites for our guides: Wherefore we here confess that (not the having, but) the following these evil devices and desires is the cause of all our sins *. That which Divines call

* *Hosea 13. 6.*
(q) *Genes. 6. 5.*
Heb. יְעִרָע *figmentum malum.* Vatab.

Original sin, is by the Jews (q) stiled the Evil device, and is here most significantly stiled The devices and desires of our hearts, which takes in that universal Corruption which hath overspread the soul, and consists in the decay of the Divine Image which man was created in; viz. The quickness and comprehensiveness of the intellectual powers to discern what was truly good, and the readiness of the will to chuse, and of the affection to make after that which was so discerned: This was our state; but now the Understanding is dull, and shallow, confused with wrong notions

(r) *Prov. 19. 21.*
Prov. 3. 29. Heb. חֲזָרָה *glebas verit.*

and busied in devising evil (r) (which the Scripture compares to plowing and turning up the clods) to search with labour and industry for fine dresses, plausible excuses, and speedy accomplishments: And then we begin to fall in love with evil, and greedily to desire it, so that our Understanding is enslaved to our Appetites, and must pronounce for it. And when we have devised how to call evil good, we are hurried on to desire it with the blindness and violence

and speedy accomplishments: And then we begin to fall in love with evil, and greedily to desire it, so that our Understanding is enslaved to our Appetites, and must pronounce for it. And when we have devised how to call evil good, we are hurried on to desire it with the blindness and violence

olence (s) of unguided affections that end in ruine. Thus we devise how to present riches and plenty, ease and pleasure, honour and esteem, satisfaction and revenge to our selves in so pleasing a garb, that they may pass for excellent things, and then we long for them, and still devise wayes to obtain or recover them, and then pursue them with expence of our times and estates, with continual care, mighty pains and restless endeavours, because we suppose we cannot be happy without them: Although it is most sure we can never have fast hold of them; the child may as soon catch the Rainbow, as we these flying shadows which have no worth, but onely in our imagination; But it will be well if when we have wearied our selves with an endless and vain chase, we be so wise as to sit down panting and breathing out sighs, and making sad reflexions on what we have done: if we can consider, we may easily discern that our devices have failed, our desires been unsatisfied, our expectations frustrated, and our pains unrewarded; and therefore we have good cause to confess we have followed them too much already, and to resolve to be abused no more, because they lead us into all sin, and yet yield nothing but vanity and vexation of spirit, for all our venture and pains.

§. 5. We have offended against the holy Laws]

Our gracious God hath given his law to supply all our defects, and it is a lamp (t) to lighten the darkness of our minds; a Counsellor (u) to direct the weakness of our judgment, a Guide (x) to conduct our unsteady actions, that we might not miss our way to true happiness: But we will be our own directors, and call that good which God calls evil, so that we neglect what he commands, and desire what he forbids. We forsake our rule, and come into a wrong way by our false devices, and we run fast by our greedy and evil

(s) *Hi motus — si ratione destituntur in præcepta rapiuntur & rapiunt.* Macrobi. Som. Scip. l. 2. c. 16.

(t) *Psal. 119. 105.*
(u) *ibid. ver. 24.*
(x) *Psal. 32. 8.*

appetites, and so are all our actual sins committed, as

(y) 1 John 3. 4.
James 1. 17.

is here taught out of S. John (y) and this is the exact Pedegree of sin which S. James teacheth to be conceived in the devices of the mind,

nourished by the desires of the heart, and produced by following both these; so it was in the first of Gods laws, which was broken by our first

(2) *Oculus vidit
cor concupiscit &
instrumenta operis
pergunt ad agendum.*
Fagius.

Parents (2); and so it is ever since, these evil principles endeavour first a connivance, then a consent, and lastly exercise a tyrannical authority and necessity to evil, where they have gotten the power: But

we may observe in this general sentence, four aggravations of all Actual sins. 1. They are done against a law enacted in Heaven, and proclaimed over the whole Earth, and particularly among us, by divers special Messengers; so that we cannot pretend ignorance. 2. Not onely against one or two, but many laws, and if we search narrowly, it will appear we have broken all, the law of Nature, the Decalogue of Moses, the Precepts of Christ, and the injunctions of the Apostles, and it is a bad sign when so many Obstacles cannot stop us, and doth encrease our guilt when all these laws will not restrain us. 3. These sins are not against the laws of any mortal Prince, but against the commands of the King of Kings, the God of Heaven, whose Dominion over us is so absolute, his Wisdome so infinite to enact, and his Power so great to reward or punish,

(a) *Psalms 51. 4.*
Hieron. Epist. ad Rustic. Ambros. in loc. Isidore Peleus. Epist. ita Explicant.

that David, though he was accountable to no humane tribunal (a) thought it aggravation enough to have offended so great a God; this shews us the evil of the least sin, for the lesser it be, the greater is the baseness to offend against so glorious a King as he is (b), where the temptation is so slight, the gain so small,

(b) *Nec tam considerat quid iustum est*

small, and the resistance so easie.

4. These our offences are against most holy laws, which none of us can plead against, that they are either unjust or unfit, impossible or unreasonable, because our Consciences testify for them, and our sober reason approves of them, even when our affections intice us to disobey them: And if before our Confession we enlarge these particulars by a serious Meditation, it will help us to acknowledge more sorrowfully, and sue more earnestly, and resolve more firmly against them.

S. 6. *We have left undone those things which we ought to have done, and we have done those things which we ought not to have done.*] The perfect rule which God hath given us, doth prescribe us what we ought to do (and those prescriptions are called the Affirmative Precepts) and also forbids us those things which we ought not to do, which are the Negative Precepts (c). Now the breach of an Affirmative Precept or leaving a duty undone, is called a Sin of Omission: the breach of a Negative, or doing what ought not to be done, is a sin of Commission, which two sorts take in all the sins that can be committed against the Divine law, and is used here because it is large enough to take in all the crimes of the worst, and yet it is too sutable to the actions of the best which (if they consider) will not deny they have often offended in both kinds: It would be tedious to insert a particular Catalogue, and is better done elsewhere (d), and it is more proper for the closet than the Church. Yet since there is much deceit in generals, and we may be private between God

quam illum qui iusserit, nec quantitatem imperii, sed imperantis cogitat dignitatem. Hieron. ep. 14. ad Celant.

(c) *The Jewish Rab. number 613 precepts in ali (so many as there are letters in the Decalogue) of which the Affirmative are 248 (so many as the joynts in a mans body) and the Negative 365 (so many as there are days in one year).*

(d) *Whole duty of man in the end.*

and our own souls even in the Congregation. I shall advise that before our Confession we call to mind some sins of both sorts; viz. sins of Omission, as neglecting or ill performing of the duties of Prayer, Hearing, receiving the Sacraments; as also of matters Moral. the omission of Alms, Obedience to our Superiours, Charity to our Brethrens souls, together with our deficiency in the Evangelical Graces of Faith, Repentance, Humility and Patience. And also that we consider of our sins of Commission, such as Atheisme, Apostacy, Blasphemy, Perjury, Rebellion, Anger and Malice, Lust with its supporters Gluttony and Drunkenness: Oppression and Cheating, Lying and Slandering, Envy and Covetousness, which are against the Moral Law, together with those against the Gospel and its constitutions: And by so doing, we shall avoid the hypocrisie of obscuring our particular sins under a slight and general Confession, which can hardly be said with an humble, lowly, penitent and obedient heart, unless we know the particulars and have examined their number, and pondered the heinousness of them: I may add, that of these two sorts the least is enough to condemn us, and yet there are degrees of guilt, and those of Commission are of a deeper dy; it is worse to do evil, then to neglect that which is good, because in the first there is real mischief and yet it is easier to avoid a sin, then perform a duty, and that cannot be repaired as this may. Therefore sins of Omission are punished by withholding of blessings, those

(e) *Excisionem animæ 23 Vicibus minatus est in Negativis, & solum tres*

in Affirmativis, viz. non observanti Circumcisionem: Gen. 17. 14. Pascham, Exod. 12. 15. Sabbatum, Exod. 31. 14. Fagius ex ab Ezer.

Transgressio præcepti affirm. penitentia deletur, negativæ penitentia tantum suspenditur in Diem Expiationis R. R.

of Commission, by inflicting curses (e). He that neglects to hear Gods Word, shall become an ignorant secure sinner, and in a while be

hardened:

hardened: but the Lye shall besides have Discovery, Shame, Poverty and Scorn. Which I do not remark, as if Sins of Omission needed little, but because the direct breaches need much Repentance; yet least any should use it to excuse their leaving their Duty undone, or doing it ill, let them know, that many times to omit what we ought to do, is to do what we ought not. He that gives not alms, is alwayes covetous, often cruel, and sometimes a murderer (f),

he that repents not hates God, and loves sin, he is obstinate and presumptuous in that neglect: And further, he that wilfully omits a

(f) *Qui succurrere perituro potest, & non succurrit occidit.*

duty, or carelessly passes it over, shall shortly fall into a sin, because he useth not the means which God hath appointed to secure us; whereupon the Church appoints Sins of Omission (though in their nature lesser) to be first confessed, because by these we forsake God, and lye open to temptation, and fall into all actual and positive

wickednesses. Let us not then neglect religious duties (g), least we shortly have greater offences to confess; And on the other side, think not you can put on the strict Observance of Duty, as a cloak for your wicked life, for if you live

(g) *Curre ad præceptum leve forte scilicet ejus omisso tradet te in manum majoris. R. Nathan de Patr.*

in sin, it is not religious offices can expiate your guilt; and although you are constant in your publique and private Devotions, yet do not scruple to make this Confession; for if men consider the deadness of their affections, the unfixedness of their thoughts, the hardness of their hearts, and the sad mixtures of hypocrisie and pride that cleave to us in all holy offices, they will see they have left undone the best, and most acceptable, and most Evangelical part of every duty, and all truly good men do acknowledge God might justly reckon their ill-performances for total omissions: in fine, we see this part of the Confession is needful for all, and may be useful to us all.

S. 7. And there is no health in us] The sicknesses and diseases of the body, are by the holy Ghost used to represent the sinful distempers of the soul; infectious sins are likened to the plague, filthy and odious iniquities to leprosie, such as disquiet

the Conscience to pains and wounds:

(h) 2 Tim. 2. 17. Heresie is the Gangrene (h), Envy

(i) Prov. 14. 30. the Consumption (i), Pride the

(k) Ep. Jude 16. Tympany (k) of the mind, &c.

Now the poor Penitent having surveyed himself within and without, presents himself before the great Physician of souls, and acknowledgeth his want of health, he finds the whole head sick with evil

devices (l), and the heart faint

(l) Isai. 1. 5, 6. with pursuing evil desires, and the

whole body (from inward corrupt

Principles) overspread with Egyptian ulcers; so that

if Jesus ask him to what part he shall apply his plaister,

he will answer, Not to my feet only, but to my hands

and my head; nothing but a Panarion can cure him; the

Head is heavy with Ignorance, and dizzy with confused

thoughts; the Eyes bloodless with Wantonness, distorted

with Envy, and inflamed with covetous desires,

[τὴν ὀφθαλμὸν καὶ τὸν ὤτον, 1 Joh. 2. 16.] the ears are

deaf to Gods Word, but itch after vanity and novelties;

the Tongue blistered with lyes and

slanders, kindled at the flames of

hell *, steaming forth filthy and

blasphemous Evaporations; the Heart is cloyen with

hypocrisie, decayed in the heat of Zeal and Cha-

rity; the Hands are feeble and soon weary of well-

doing; the Stomach is overcharged with sursetting

and drunkenness, and nauseates all sober reproof;

the Knees are stiff with laziness and irreverence in

Gods worship; the Feet often lame and alwayes

trembling in the wayes of holiness; This is the sad

account of our infirmities and diseases, some of

which are almost contrary to others, yet all agreeing

in this to hasten our death, if we hasten not to

him who alone hath remedies for us. And when we

are

are before him, we must not deny any of them for their multitude, nor conceal any for their loathsomeness, for this shame, will make our cure impossible (m), and is not to be given way to, unless we love our honour better then our eternal safety: if any of these plagues should not yet be broke out upon you; and you should thence conclude your soundness, I shall desire that you would first examine your selves by these symptomes, which if you find you may suspect either you are not in health, or will not long continue so; 1. Decay of the Appetite, when the soul doth not hunger and thirst after Righteousness, and desire the sincere Milk of the Word (n), for a healthy soul cannot be long without them, and in the want of them is no more satisfied with worldly delights, then

(m) *Plerosque tamen hoc opus ut publicationem sui, aut suffugere, aut de die in diem differre, pudoris magis memores quam salutis, velut illi qui in vericundioribus corporis partibus contractâ vexatione conscientiam medentium vitant, & ita cum erubescentiâ suâ pereunt, Tertul. de pen. cap. 6.*

(n) *Matth. 5. 6.*

1 Pet. 2. 1.

your craving bowels are with pleasant Musick: such need no arts to invite them to this heavenly food, for no business can wholly divert them, nor can any difficulty discourage them, but to be indifferent whether we have it or no, is a bad sign, and to nauseate it a worse. 2. An ill digestion, when the Word doth not enlighten you, nor Sacraments engage you, nor Prayer spiritualize you, nor Reproof amend you, when Mercies do do not quicken your love, but encrease your security, when Afflictions do not bring you to Repentance, but fill you with discontent; when these Divine things are putrified, and Venome and Corruption extracted from them, it is time to take heed, for a disease is not far off, which may be also gathered from 3. A general listlessness and disability in the members of our body and faculties of our souls, for the discharge of their several parts in Gods service, we may then fear a spiritual lethargy, although perhaps the tongue be a-

ctive

(c) Prov. 26. 14.
and Chap. 13. 14.

Give still (c), and is exercised in speaking of Religion, and commending the wayes of God: nay, and many seemingly passionate wishes be added, that we may alwayes walk in them; yet if the hands hang down, and the knees and legs be feeble, if the work be still undone, this soul is in no Athletick Constitution. Nor yet that wherein there is 4. A superfluity of humours, if the Choller of Passion, the Flegm of Sloth, the Melancholly of Despair, or the Sanguine of Levity and Voluptuousness too much abound, you are in the borders of a disease, and had need consider if you are not too hot with Partiality and violent Zeal, nor too cold with Atheistical indifferency, too moist with discouraging grief, nor too dry with unfruitful vanity: But 'tis to be feared, a little Examination will discover some, if not most of these Symptoms in us all, and were there but half as much to portend a mortal sickness to our body, we should not

(p) ——— *Venienti
occurrite morbo
— sero medicina
paratur
Cum mala per longas
invaluere moras.*

stay for an adviser, but run to, or presently send for the Physician (p); let me but desire as much care here; where the distemper is in the nobler part, and the danger Death Eternal, your better half is dying, and if you love your selves, make haste to Jesus for speedy help.

Flatter not your selves, because its signs are not yet so evident, or its present force so formidable, for by being despised it will gain strength and take root, and perhaps despise a cure at last. *Aristides* dyed of the bite of a little Weazle, which he neglected till it became incurable, and then cryed out in a desperate Rage [*O me miserum*, &c.] Miserable wretch that I am! if it had been a Lyon I had sought a Remedy. Happy are they that dress their green wounds, and purge out their noxious humours betimes, so shall they not languish under a tedious sickness, nor be tormented with the pains of an irresistible Gangrene.

Some

Some do suppose the Penitent after the full View of his many and grievous sins, is here looking round about to find whether there be any way to escape, or means of deliverance; but being disappointed, he humbly acknowledgeth there is no health, that is, no (*) salvation, or means of help, or power to procure health or deliverance among the Sons of Men. We can destroy our selves, but in God is our hope (Hos. 13.9.) In vain do we hope for salvation from great or small (Jerem. 3.23.) For no man can deliver himself nor his brother, (Psal. 49.7.) Salvation alone belongeth to the Lord (Psal. 3.8.) So that being compassed with so much guilt, and finding no help on Earth, it becomes the Soul in this fear, with Jehosaphat (2 Chron. 20.12.) to fly to heaven and say, I have no might, O God, against this great Multitude of transgressions that is set in array against me, neither know I what to do, but my eyes are upon thee, my onely refuge, and last hope, and unless I find health and help in thee, I must inevitably Perish. But Lord do not cast me off, but have mercy, &c. But although this sense be very genuine, we may take the freedom for the enlarging our thoughts, and assisting our Devotions to pursue the Metaphor, and explaine it in that manner as a generall inference, &c.

(*) Psal. 146.3.
— *in quibus non est salus*: Vulg. *Qui servandi facultatem non habent*: Vatab. *Salus & σωτηρία*, [ap. LXX.] Ps. 132. 9. *Et alibi ambigüe usurpantur pro sanitate & salute*, unde Psal. 119. 155. *in Vet. Transl. Health* in Nov. Tran. *Salvation is far*, &c. *Et per Metonym. salus pro mediis ad salutem necessariis*, unde Psalm. 42. ult. *Vet. Transl. Help of my countenance* Nov. Tra. *Health of*, &c. *h. e. Ab his malis nos servare non habemus potentiam, adjuvandi, dandi, liberandi, facultatem.*

§. 8. But thou, O Lord, have mercy upon us miserable sinners] When we have thus discovered our deplorable condition, we must not run away from God, by the entertainment of despairing thoughts,

(q) *Non est quo fugias à Deo irato, nisi ad Deum placatum.* both because it is impossible to escape him (q), and by attempting to fly from God, we run into the evils we fear, and hasten from him that alone can help us to what we desire and need. Let us come

therefore, but not with the Pharisees [*I thank thee (r)*] but with the Publicans (r) *Luke 18. 11.* [*Lord be merciful*] as the Church from his Example hath taught us:

And when we are before him, let us not ask any favours till we have begged a removal of the evils which are upon us; viz. The guilt, the punishment, and the dominion of sin, which are here so contrived into three Petitions, that every one is joyned with a Motive to enforce it, so that our Misery pleads for Mercy, our free Confession cries for a removal of the Punishment, and our hearty Reformation begs deliverance from all our contracted Indispositions. The first thing in our view is our present Misery, which is so plain we cannot over look it, and so great we cannot but feel it, and we

(s) *Misericordia est alienæ miseriæ quædam in nostro corde compassio, qua utique si possumus subvenire compellimur.*

August. Civ. Dei. l. 9. c. 5.

are taught to beseech our God to look upon it, for Misery is the proper object of Mercy (s). That benigne Attribute is ever looking upon the Creatures present sufferings, without reflecting on the deserts of the sufferer, and is moved with the sight of a distressed Person, whatever be the cause of his calamity. Therefore when nothing else in God can give any comfort to a poor sinking sinner [that knows he is not more miserable then he hath made himself by his wickedness] then he can lay hold of this: The Publican that dares not look up to heaven, can yet say *Miserere!* and as Mercy is the sinners chiefest comfort,

fort, so it is that Attribute that moves God to forgive and pardon (t), so that to beg for mercy and desire forgiveness are all one, as in that eminent Penitential Psalm, *David* begins with Have mercy on me! and immediately explains it by the removing his offences: in like manner here we pray for pardon in our Have mercy on us, because Mercy is the Almoner to distribute this principal act of Divine bounty, and grants out all pardons. It is not from any desert in us, but a meer compassion of our distress, and a pure act of Free grace that disposeth God to take away

sin *: We have no friend in the Court of Heaven to obtain it, but Mercy, and no Argument to plead for it but Misery; if we come with We have prayed, fasted, waited (u), we seem to

apply our selves to Gods Justice: But he that from a heart secretly groaning under the apprehensions of its distress, cries out for Mercy because he is Miserable, he shall pierce Mercies ears, and cause her to open her compassionate eyes to see, and stretch out her gracious hand to help, and if she be thy Advocate, she will cause the bowels of the Almighty to yearn upon thee (x) with the same affection that the tender Mother did when she heard the cries of her poor sprawling infant under the merciless sword of the bloody executioner: But then you must be sure first to view your sin and danger fully, that you may be fully convinced of your Misery and cry in a pungent sense thereof most earnestly, Lord have Mercy, for otherwise this will be a feigned cry, and an intolerable abuse of this sweet Attribute; what can provoke God more, then for a man to call Mercy forth (which is ready enough to come) and then through impenitence or laziness, or not discerning

(t) *Rom.* 11. 32.

Hebr. 8. 12. *Psalm*

51. 1, 2.

* *Isai.* 43. 25.

(u) *Isai.* 58. 3.

(x) *Jerem.* 31. 20.

Heb. CMT vide

1 *Reg.* 3. 26. *prop.*

viscera matris, vel

in vulnera quibus fa-

tus in utero continetur:

at sepe pro mi-

sericordia Dei.

cerning

cerning our need of it, to send it back empty; alas such are more miserable, because they see not their misery (y), and they are never like to be delivered from that misery, because by these feigned calls they have so often mocked God, and affronted this their only friend, that if at last they call in earnest, when Death is before their eyes, Mercy then will not come.

§. XI. Spare thou them, O God, that confess their faults] The elder brother that knew the fidelity and constancy of his service expects a large reward; but the poor Prodigal that was conscious of his offences, will esteem it a high favour to escape a severe Chastisement, and utter exclusion from his Fathers house and presence; they that are not sensible of their guilt fear not punishment, and esteem a deliverance scarce worth the asking: But he that considers the multitude of his own offences, and Gods abhorrency of them, and remembers the terrors of his threatnings, and strictness of his justice, the fierceness of his anger, when he begins, and the impossibility of avoiding that stroke, which no place can hide him from (z) no hands resist, no feet fly from, nor no strength endure. To this poor soul Gods pity is desirable, and it is accounted a great mercy he hath not yet felt the weight of Gods wrath, such an one begs earnestly he never may feel it, or however not sink eternally under it, he can pray as heartily before the stroke, come as others when the smart extorts it from them. When the Israelites heard the cry of Egypt, and saw the slaughter of so many first born (a), they then thought it a mercy not to be slain, worthy the celebrating with a Passover. The true penitent esteems his life a favour, and all

(z) Job. 8. 20.
Non erat [יָדִי]
in eis, Manus ad pug-
nandum vel pedes ad
fugiendum. RR.
LXX Vulg. & Ma-
sius. Non erat in
locus (ut Deut. 2. 37)
C. P. J. & nostr.
Vers. Non erant in
eis vires, ita Drus.

(a) Exod 12. 13.
Fagius in locum.

all on this side Hell Mercy, and the condemned Malefactor will be as thankful for a Reprieve, as another for a great Pension and high Preferment: The poor sinners request is no greater then to be spared, and his Argument is not because he is not guilty, or deserves no stripes, that would accelerate the stroke, to abate such daring confidence, and convince such horrible fallhood: He knows nothing is to be gotten from God by standing on his Innocence, but the way is to acknowledge our Guilt; for one great end of Gods temporal judgments on sinners, is to force them to do him justice, by racks and tortures to extort a Confession from them that have the cunning to conceal, or the impudence to deny their wickedness. Thus God opened the

mouths of *Josephs* brethren (b) of (b) *Genes. 42. 21.*
Adonibezek (c), and *Manasseth* (d) (c) *Gr 44. 16.*
 to display their former and almost (c) *Judg. 1. 6.*
 forgotten cruelties, and made (d) *2 Chron. 32. 12.*
Pharaoh himself cry *Peccavi* (e), (e) *Exod. 9. 27.*
 and then he hoped God would *Satis est; h.e. satis*
 cease to Punish, when he had obtain- *jam lucratus est De-*
 ed his end, and brought him to Con- *us panis suis cum*
 fession. But the wisest way is, not *jam culpam nostram*
 to stay till some judgment summon *agnoscimus, Fugis*
 us, but of our own accord inge- *in loc.*
 nuously to confess our sins: Racks
 and Strapadoes are for obstinate Rogues, and no mer-
 ciful humane Prince would use them to one that with
 tears pleaded guilty, and begged a
 Pardon, much less will the Father
 of Mercies: What need is there of
 any further witness, the humble sin-
 ner accuseth himself, cleers Gods

justice, and casts himself wholly on his mercy, and
 doubtless he shall be spared, especially because it is to
 be hoped, that he that hath seen his danger, and so spe-
 dily and fully confessed his fault, designs never more
 to prove disobedient, if he may now be spared,
 and since the chief end of punishment is to prevent
 the

Matth 26. 65.

*Habes contentem
reum.*

(f) *Nemo prudens
punit quia peccatur
sed ne peccatur.*
Senec.

the sin (f), doubtless God will not be hard to be entreated to spare him that is in the way to amendment, and whose own prudent fears have done that which otherwise a sharp judgment must have wrought :

Let us be so wise as to go in upon the first apprehensions of Gods displeasures, and take sanctuary in his pity, and we shall not be punished temporally, unless with designs of mercy, however not eternally.

§. 10. Rebuke thou them that are penitent.]

Though we are apt to account those beggars, saucy and troublesome, who from one request granted, are encouraged to make a second and more considerable. Yet God (whose rule is *(Habenti dabitur)* to him that hath shall be given) is well pleased with it, nor will he interpret it impudence, if after we have prayed for a removal of the guilt, and a deliverance from the punishment of our sin, we put up a further and greater request, even to be restored: For it is not a single mischief which sin doth us, besides the stain and the wrath, it doth alienate the mind of God from us, and therefore after *David* had prayed against the fore-mentioned evils, he also desires to be restored (g).

(g) *Psalms 51. 12.*
2 Sam. 14.

It will not suffice *Ab-salom* to be called home from banishment, unless he may see his Fa-

thers face: So if a truly pious man were sure never to smart for sin by any positive evil, the bare privation of the Divine love would be intollerable, and its suspension a grievous burden; and he that truly calls God Father, will not be satisfied without a restoring to his favour which sin had deprived him of: The word is also used for the rebuilding a ruined and

(h) *Dan. 9. 25, &c.*

depopulated City (h), which is the sad emblem of a soul laid wast

by sin, which defaceth its beauty, dismantles its strengths and brings down its highest and noblest faculties, evening them with the ground, fitting them for converse with low and base things, making of a defended City a heap

heap. Which when we consider, how can we but weep over our own souls, as *Nehemiah* over the ruins of *Jerusalem*, never ceasing to pray that by the Holy Spirit it may be restored and re-edified, and retrieved into its former beauty and strength; either of these Metaphors afford useful Meditations: but 'tis most probable this Petition refers to that clause of the Confession [*there is no health in us*] and signifies our desires to be restored to health, according to

Gods promise (i). It is not enough (i) *Jerem. 30. 17.* that we dye not by sin, but we desire we may not lye languishing under the remains of so sad a disease, but may have a perfect cure. Some distempers do so universally corrupt the humours, that the abatement is no recovery, for they make way for a worse, unless the body be well

cleansed after them (k): So do most sins blind the mind, harden the heart [*Heb. 3. 13.*] weaken the faith, undermine the hope, embase the affections, quench the actings of Gods Spirit, and give the tempter advantage against us; so that a bare Pardon will not fit us either to serve or enjoy God, till the remaining ignorance, security, distrust, worldly mindedness, and deadness be purged out, and we be fully restored: But nothing will move God to do this, unless you be sincerely penitent; that is, add to your sor-

row and confession real purposes of amendment, he may pity the miserable, and may spare him that acknowledgeth his offence; but he will restore none but him that reforms, for he that sees the heart knows that to seek only pity or deliverance, proceeds only from self-love at best, and sometimes from love to sin, as the crazy Epicure desires health, that he may renew the persecutions of his Lust. But he that seriously desires to be restored, hates sin for it self, and not for its evil

(k) ἵχνη πιάς
μώλωπες σπλῆν-
ονσαι ἐν αὐτῇ
(i. e. in animâ post
peccatum) ὡς εἰ-
μὴ τις ἐξαλείψῃ
καλῶς πάλιν καὶ
τὸ αὐτὸ μασιγῶθῃς
ἐκπὶ μώλωπας αὐτῶν
ἐκλη πεισῖ. Arri-
an. in Epic. lib. 2.
c. 18.

Company, and he that doth so is truly penitent, but they that only desire a freedome from misery and punishment, and are not grieved for these remains, will soon fall again into sin, and God who knows that; may justly deny them that peace which they will use so ill: By this also it appears that those men do in vain complain of those dregs of their old corruptions, which have not truly repented, for God leaves these Canaanites on purpose

(1) *Numb. 33. 35.*

*Sape includent vos
& introitum & exitum
negabunt vobis.*

Jos. 23. 13. Camē

*& testē primō vos
irretire contentur,
deinde palam urge-
bunt vos donec oc-
cæcuti estis. Masius,*

to vex these half repenters, to hinder them in religious duties (1), and when they grow weary of resisting them, then they become snares in their way, secretly to intrap them, and by degrees scourges in their sides, violence to drive them, and lastly thorns in their eyes, that by putting out the light of conscience it self, they may sin without fear: Oh! Do not therefore cease repenting as soon as you can believe

or hope a Pardon, but let that hope encourage you to repent more, and to cast out all the reliques of the old leaven, watch and pray till you be restored to the same cleerness of judgment, earnestness of holy desire, freedome of will, power over your affections, composedness of soul, and tenderness of conscience which you had before you fell, for not till then are you out of the danger of your disease.

§. 11. According to the Promises declared unto mankind in Christ Jesu, our Lord]

It might well be deemed an high Presumption in us that are offenders against God, to ask so many favours of him; but that he hath prevented this censure by interposing his Promise that he will do what we desire; which Promise is a sure foundation to build our hopes upon, because by it we have a title to that, which before we could not expect, for God being truth it self, is obliged to make his Word good; and by his promise gives his Creature a kind of right to the thing promised

sed (m), and if he be not bound to us, yet he is by his own Justice and Veracity (n), which yet doth not abridge his freedom, who could discern before, all that could fall out, and yet freely obliged himself; so that his Promise is no more then a Declaration of what he can do, and sees fit to be done, if it had never been promised. Wherefore we cannot please him better then to urge him with, his promises, because then we only desire what he judges fit to be granted; nor must we measure the Almighty by the scant measures of a man (o), who loves not to be charged with what he doth not intend, or is not able to perform, but there is no unforeseen accident can occur to alter the determination of an All-seeing and Immutable God, his servants have alwayes pleased him, and obtained their sute (p) when they have pleaded a Promise in a particular temporal concern: Much more shall we in these which are of so great weight, and so often repeated in the Book of God, and so fully agreeable to his eternal purposes and constant desires. These Pro-

mises are indeed conditional, but we ask them not absolutely, but upon the condition on which they are made, viz. as hoping by Gods grace that we are penitent, or else our request could not be according to his Promises. But in these words are three grounds of our hopes. 1. Because the Promises are declared, he hath not onely purposes of Mercy in the secrets of his unsearchable breast, but he hath made Promises, and communicated and published them by Word and Wri-

(m) Gr: *ἐπαγγελία*
promissio: ἀλλὰ
ὅτι πρὸς τὴν ἐκτίχου
τὸν ἐπαγγέμενον, ὁ
τὸν ἐπαγγελίαν
ἐξέμαρτο. Eu-
stath. Il. β.

(n) *Deus non nobis
fit simpliciter debi-
tor, sed sibi ipsi. T.
Aquin.*

(o) Numb. 23. 19:
*Homo ex 4 causis so-
let promissa negare,
vel quando fallaci-
ter quid promissit,
vel quando promissi
paritetur, vel quando
offenditur ab eo cui
fit promissio, vel
quando nequit per-
solvere, hæc omnia
à Deo absunt: ex
Fag.*

(p) 2 Chron. 6. 16.
Chap. 20. 9.

ring, from time to time, before Heaven and Earth, Angels and Devils, and all Men that are, or were, or ever shall be, now if they should not have been certainly performed, they would not have been divulged before so many Witnesses, but since they are declared to all, they are a summons to all, and shall be fulfilled to all that do go into God, bringing his gracious Proclamation in their hands. 2. They are made to mankind, for the Apostate Angels were permitted (as they fell so) to lyeto Eternity, though in their Naturals they far

(q) Heb. 2. 16.

Gr. *ἐπὶ πάντας*
Dr. Ham.

excelled us, but Jesus graciously snatched hold (q) of us, and made a Covenant with us, so that though we are offenders, we are salvable though despicable, yet we are such

as the Promises are directed to: We dare not with some pretend to any infallible revelation of our peculiar interest in them, nor do we plead any particular engagements made to our persons by Name, yet since made to all, we are thankful we are not particularly excepted, and do hope we shall have a share, for we believe Mercy on purpose contrived the Promises so large, that no repentant sinner might want encouragement, and we apply them modestly to our selves, not because we are better than others, but because we have as much need as any; and even when we see our selves the chief of sinners, we may take comfort in the universality of the Promise, because we are of mankind; but those who fancy they can read their own names in them, are like that vain person who offered his Prince a great sum of money, to be permitted to salute him familiarly every day, that men might suppose him a Confident of the Kings: for the better sort of humble Christians are thankful for lesser favours, which are also commonly more real though less plausible. 3. We hope in these Promises, because they are made in Christ Jesus, for he first clearly revealed them to

(r) 2 Tim. 1. 10.

us (r), and procured them of God, and sealed them as a Mediatour between both, and therefore they are made in him

him (s): And because they are made in him, 1. We believe they shall be faithfully performed, they are Yea and Amen (t); that is, really intended: Christ is the first (u) and great promise, and God having given him already, hath both evidenced his love to us, and manifested his reality in promising, and his resolution of performing all the rest in due time (x). And further, it is surer comfort that they are made in him, then if they had been made immediately to us, for so when ever we had broke any Condition, we had lost our title to what was promised (y), but our Venture is deposited in a safer bottom, even in him that fulfilled all that God required: Surely none can question those Promises which were made freely by the God of Truth, and are confirmed by the performance of the greatest first, and depend on the perfect Obedience of Christ Jesus, whose compleat Righteousness shall justify the claim of every true Penitent, notwithstanding his own many failings. 2. We believe because made in him they shall be dispensed to us with much mercy, not like those made upon Mount Sinai, which could only benefit him that had at all times, and in all instances obeyed, for what comfort were that to him that owns himself a sinner: but these are from mount Zion, and to be fulfilled by our gracious Redeemer, whose Merits are the ground of our Hope and Faith, for it is not by reason of our deserts that we expect such favours, but we remember he that made them, looked on Jesus and through him with Mercy on us, and we hope for his sake to receive our Portion: This Clause is the exercise of our Faith, in pleading the promise through Christ, and could not have been omitted, for Faith must ever regulate our Repentance, as well as Repentance must strengthen

(s) 2 Tim. 1. 1.

(t) 2 Cor. 1. 20.

(u) Gen. 3. 15.

(x) Rom. 8. 32.

(y) *In passis si vel tantillum ex dictis pars altera transgredetur rupta sunt fœdera.* Thucyd.

(3) Πίστις ἐν ᾗ ἡ
μετάνοιά ἐστιν κα-
τὰ θεοῦ. Clem.
Alex.

our Faith (3), and these two must not be separated. The desires of a Pardon without this, are but like the Petitions men offer to merciless Tyrants, rather to declare their grief, then out of expectations of help. To see sin, and not to see the promise, terrifies the Conscience, and turns into the amazed flight of trembling *Cain*, or the final despair of wretched *Judas*, and produces nothing but hideous groans such as are rebounded from the hollow caverns and infernal prisons of damned spirits. Wherefore I advise all that would repent, not to dwell so long in the dark Meditations of their own vileness, as to be unable to endure the splendor of Gods Grace and Mercy; for though a serious apprehension of sin will make that bitter, yet nothing can make God sweet, but that Faith which represents him willing to receive all those that humbly come to him.

§. 12. And grant, O most merciful Father, for his sake] To be delivered from all the evil and mischievous consequences of sin hath been thus far the subject of our Petition, which we now enlarge by the praying for somewhat which is really good, so that here again for our encouragement, we call to mind that our God is a most merciful Father in Christ Jesus, on whom the penitent is taught to look, and because he intercedes for us, we ask it for his sake, through whom God is merciful, and we have a promise we shall prevail (a): If we asked these things for the sake of any Saint or Angel, we could have small hopes of success, for they are obliged to God for themselves, they depend upon him, and by him are what they are, and the Saints have received all they have for Christs sake, so that if they could hear us (which is unlikely (b)), they would detest any derogation to the honour of that Name to which they are so much indebted. But our Church both here,

(a) *John* 14. 13.

(b) *Isai* 63. 16.
Job 14. 22.

Codurcus. *ibid*.

here,

here, and in every Prayer we make, enjoyns us (as Christ also doth (c) to ask all things in the Name, and for the alone sake of Jesus, thereby to confront that folly and impiety of many Mediators so stily defended by the Romane Church, not so much because they believe it, as because they gain by this *Diana* of the vulgar (d). (c) *John* 16. ver. 23, 26. (d) *Acts* 19. 25.

Tis certain, we must not come in our own names, for the very Heathens thought it unreasonable to approach their Gods without a Mediator (e). And hence the Platonists feigned their numerous Dæmons (f), who conveyed the Notices of humane affairs (especially prayers) to the superiour Deities: This multiplying Mediators in the Heathens may be a pardonable mistake, but it is inexcusable in those that know; it was never allowed by the Jews to use the intercession of any Creature (g), and that *Daniel* prayed then for the Lords sake (h), and that there is but one Mediator (i), and Jesus (k) is he: nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of Saints or Angels. The Jews were taught indeed in imitation of *Daniel* to use the name of *Adonai* (l) in their prayers, which they called the Key to *Jehovah*, the store-house to contain, and steward to dispense all blessings which we affirm of Christ, but that people are scandalized at the many Mediators of the Romanist, and so would the primitive Christians be also, who all declare against it; as might be

(e) *Jani nomen eundis precibus præponere soletis, viam enim vobis pandere Decorum ad audientiam creditis.* *Arthob.* in gen. l. 3.

(f) *Jamblicus de Myster.* *Philo de plant.*

(g) *Munster* in *Matth.* 4. 10.

(h) *Dan.* 9. 17.

(i) *1 Tim.* 2. 5.

(k) *1 John* 2. 1, 2.

(l) *Adonai est clavis quæ patefit aditus ad Jehovah in sua essentia quasi latentem: est The-saurus quæ ea quæ in illis condita sunt nobis impartiuntur, est Oeconomus qui omnia dispensat, &c.* *Port. lucis.*

(m) *Qui recte Deum invocet per Filium invocet. in*

Exhortat.

largely proved; but that of Gregory *Neocess.* may suffice (m), No man rightly calls upon God the Father but by the Son. I might add more for the confutation of this Error, if it were not better and more sea-

sonably done by others already, so that we may leave this when we have observed the impudence of those ignorant and malicious persons, who charge the Liturgy as favouring of Popery, when every little Collect doth disown and declare against one foundation Article of their Faith, nay by consequence against all that are superstrued, viz. Merits, Pilgrimages, Shrines, Images, Indulgences, Penances of satisfaction, &c. because we adhere only to the merits of Christ Jesus, acknowledging our own unworthiness, but believing that he, as our Redeemer, will procure our pardon, and as our Advocate will purchase grace to help us to walk in the wayes of God.

§. 13. **That we may hereafter**] The very method of this exact Confession directs us in our Repentance to look three wayes successively; 1. Inwards, 2. Upwards, 3. Onwards; for humiliation, pardon, and amendment, which order we must not break, nor disjoyn the connexion; for he that first looks up to God before he hath seen his sin, will but mock the Almighty, he that first looks forward will but deceive himself, and not be able to proceed: Again he that looks inwards and not upwards will despair, he that looks upwards and not inwards will presume, and if he do both see his sin, and seek for Mercy, but looks not onwards to amend, he doth but dissemble, and of all the rest we must be careful of the future, because the discovery of sin, and the offer of forgiveness are onely to engage to a reformation hereafter. Which consideration respects two sorts of persons who are apt to neglect this principal part of true Repentance: 1. The dejected penitent who is so taken up with the sight, and oppressed with the sense of his sins, that he cannot look forward, and spends all that precious time which is allowed for amendment,

mendment, in sadly poring on what is done, so that he finds no leasure to consider what should be done : The Church bespeaks these (as once God to *Josua*) (n) Arise, why lyeest thou here on thy face (o), your sorrow cannot undo what is done, having seen your own wayes, now turn into Gods (p), set your sins before you to keep you humble (q), but not to weaken your hands from doing Gods will (r). When your sorrow hath made you hate sin, and long for peace with God, it hath proceeded far enough, and to continue this Corroding Plaister, is to protract and hinder the Cure : experience tells us that many good men suffer for want of this advice, for fearing they should grieve too little, they study to increase their sorrow by ever beholding the dark side of the Cloud which fills their hearts with benumbing fears, their heads with unworthy jealousies, and all their duties with distrust and unbelief; whereas if they would set themselves to work and oyling their wheels with love and hope leave their desires of Pardon to Jesus to sue out, they might find more convincing proofs of the Divine Mercy in his assistance of their endeavours, then ever they shall gain by fruitless sighs and tears, sad wishes and empty speculations. 2. The dissembling hypocrite who also looks not forward, but not because he fears he cannot (as the former) but because he resolves he will not amend his life; only finding his Conscience terrified and uneasy, he would say or promise any thing to be quit of the present smart; but this proceeds rather from a weariness of suffering for evil, then a hatred against doing wickedly : and such mens cries for mercy, are only to stop the mouth of their accuser, without any resolutions of becoming better if they procure their quiet; nay perhaps they do it in hopes to sin hereafter with less opposition. But the Miserable wretches deceive and tire themselves in an endless Circle of sinning and Repenting, striving for a little false peace, that they may do that which will renew their

(n) *Chap. 7. 10.*(o) *Job 7. 20.*(p) *Psalms 119. 57.*(q) *Psalms 51. 3.*(r) *Lament. 3. 40.*

(s) Αἱ δὲ συνέχουσιν
 καὶ ἡ παλὴ ἀρετὴ
 τοιαύτην τὴν κατὰ
 πρῶτον μὴ πεπαιστω-
 τῶν διατρέχουσιν, ἢ
 μόνον τὴν συνουσί-
 σιν δὲ ὅτι ἀμαρτάν-
 ουσιν Clem. Alex.
 Strom. 2^o.

their trouble, and then they re-
 pent again (as they call it) though
 indeed they never repent, because
 they never amend, (s) and in this
 are worse then the most blind
 and obdurate sinners, because they
 see they have done amiss and
 yet will do it again; Oh let
 such consider this [hereafter] and
 know till they both desire and
 endeavour a change in their
 Manners they cannot be forgi-
 ven!

S. XIV. **Live a Godly, righteous, and a sober life,]**
 The Jews call that place Mich. 6. 8. the law in three

(t) Titus 2. 12.

ἵνα σεβόμενοι καὶ δι-
 καίως, καὶ ἀσώτως
 ζήσωμεν.

words, Justice, Mercy and Humi-
 lity, and St. Paul hath given us both
 Law and Gospel in, as few (t), in the
 Epistle to Titus, from whence this
 Petition is taken; for the principal
 end of Christs coming, of the preach-
 ing of the Gospel, and of the Com-
 munications of Gods grace (he there shews to be that

we might live, 1. Godlily, in observance of all Duties of
 Piety to God; 2. Righteously, in discharging all of-
 fices of Justice and Charity to others: 3. Soberly, in
 performing what relates to our own bodies and souls:
 and this is the whole Will of God. And surely he that
 confesseth he hath offended in all, and desires forgive-
 ness of all, must needs pray for the amendment of all
 that hath been amiss, or his Repentance cannot be sin-
 cere. The true Penitent takes not out such Duties as
 comply with his Interest, and omits the rest, nor craves
 allowance in those sins that agree with his constitution
 and design, and forbears the rest, but forsakes all ini-
 quity as displeasing to God, and as that which Jesus
 smarted for, and which will deprive him of grace and
 glory: Those therefore that would excuse their injus-
 tice and uncharitableness to others, or their own vo-
 luptuousness by a strict Devotion have never truly re-
 pent,

pented, nor those who wish there were no more required then outward justice, that they might take liberty in other matters. God allows none of these commutations; nor the Church who orders us to pray for Religion, and justice, and sobriety all together, some of them perhaps may please us better; but they all alike and only together please God, if we seek our own ease we may choose what we like best: but if we truly love God, we must embrace all, for they all depend on one another, and he that breaks or leaves one link loose, weakens as well as shortens the whole chain. But let us view the Particulars: 1. **A Godly** life which may challenge the first place, in regard the observations of piety are the foundation of justice and sobriety, and the neglect opens the door to all manner

of wickedness (u) how should he that is a rebel to his Prince be just to his fellow-subjects. The first is the fear of God or the godly life, and it is the giving God his due inwardly and outwardly. 1. Inwardly, in that complete precept of loving him before all, above all, and more then all things, in giving him the chiefest place in our thoughts, will, understanding and desires, so that we admire nothing more then his wisdom, fear nothing more then his threatnings, and design nothing more then his glory.

(x) This is that, loving God with our whole heart, when we confide in his Truth, hope in his Mercy, rest on his Omnipotence, and wait for his Bounty: And if thy heart be thus disposed it will discover it in outward significations: viz. endeavours to know him, speaking honourably of him, in a readiness to praise him, pray to him, and worship him in all opportunities publique and private. This is the sum of the first Table of the Law;

(u) *Hec prima scelerum causa mortalibus agvis Naturam nescire Dei*——

Sil. Ital.

Sublata pietate tollitur justitia. Cicero.

(x) *Deut. 6. 5.*

Matth. 22. 37.

toto corde, ut omnes cogitationes; tota animâ, ut omnem vitam; totâ mente, ut omnem intellectum in Deum conferas. Aug. de dec. Christ.

wherein

wherein we are commanded to love and own, honour and fear God exclusively to all others: to worship him in purity, to reverence his name, and all that bears the impresses of it, and to observe religiously those solemn times dedicated to his service, which is called walking

(y) *Gen. 5. 22. C. P. ambulavit in iimore coram domino.*

(z) *1 Thess. 2. 12. ἀξίως τῷ Θεῷ.*

which is more then a Negative can express, and is by some falsly confined

(a) *Iustitia in eo sita est ut abstineatur alienis neque noceatur non nocenti: ita Porphy. Quod tibi fieri non vis alteri ne feceris.*

(b) *Matth. 7. 12. ideo mihi placent Christiani quod quæ sibi fieri velint ipsi aliis faciunt. Severus Imperat.*

(c) *Τὸ δὲ χρῆμα πάσης ἀρετῆς πρὸς τὸ συμφερόν τῷ πλησί τῷ τοῦ Θεοῦ ἢ δικαιοσύνη Andron. Rhod. in Arist. l. 5. c. 1.*

and loving neighbours, that we may be such in all these Relations: in a Word, that we may benefit

with God (y) and worthy of him (z) and such a godly life is suitable to those confessions we make of his Wisdome, Power and Mercy, and doth expresse we are really grieved for walking in contrary Paths. 2. **A Righteous** life,

a Negative can express, and is by some falsly confined to the doing no evil to our neighbours, (a) The Heathens said, do not to others what you would not have done to you. But Christ changes it into the positive, (b) and the Christians did that to others which they would have wished done to themselves, besides the avoiding all wrongs and injuries; and therefore the sum of this is: We pray that we may never do that to our neighbour which we would be loth to suffer, as hurting his body, impairing his estate by force or fraud; disparaging his name, at the first or second hand; and further, whatever we would wish should be done unto us if we were abused or oppressed, sick or sorrowful, in danger or necessity, that we may do the same to them that are in such circumstances; and as we expect loving relatives, chaste yoke-fellows, obedient children, faithful friends

all

all and hurt none (d) but be a common good to all we converse with: and this will be most pleasing to that God who is the common father of all, and the Judge of all the world. 3. **S**ober life, which contains all that prudent care a man ought to take of his own body and soul, in observance to him that Created, Redeemed, and Preserves both; for though in common speech sobriety be opposed to drunkenness, the word [*σωφροσύνη*] is of larger signification, importing a prudent moderation of our natural desires of meat or drink, ease or pleasure, that the mind be not by them hindered in the pursuing of what is truly good, so that not every man who is no drunkard is a sober person, for neither the gluttonous Epicure nor lascivious Wanton do live sober lives. The full sense of this request is, that we may be temperate and abstemious, modest and chaste, full of mortification and self-denial, that we may use meat and drink to serve our natural needs, and fit us for Gods service, not to pamper us for the devils saddle, not to indispose our mind, weaken our body or shorten our lives, that we may use none but lawful pleasures, and those so moderately, that they may not make our spirits vain, ingage our affections, engross our thoughts, nor be esteemed as our chiefest good (e) and if God grant (e) 1 Cor. 7. 29. us this command over our appetites, *Uti non frui.* Aug. we shall never neglect our watch, nor give our enemies advantage, nor shall we at any time be unapt for our duties to God or man. This is a brief account of this most comprehensive Petition, which sure we shall put up heartily, when we have seen our ingratitude to God, our injustice to our neighbour, and our carelessness of our selves; together with the vengeance we deserve for all this. Now, if ever, it will appear high time to leave those evil and dangerous ways, and to return into these pleasant and safe paths for our everlasting good: And that we may heartily ask this, we must first get a firm resolution to set about these

these duties, least we mock God; and secondly we must see our own insufficiency, least we deceive our selves, by thinking we need not the assistance of Divine grace. If we purpose firmly we do our endeavour, but if we beg the assistance of Gods spirit, we declare our humility and are like to stand fast in those resolutions, and this we may assure our selves, that it is his desire as well as ours that we should live such lives, and he hath long waited to hear this Petition from you; so that when you ask it heartily he will be sure to grant it, and rejoyce over you in that he is likely to reap the fruit of all that Jesus hath done for you in our conversion and salvation.

§. XV. *To the Glory of thy holy Name*] This Conclusion may either have respect to all the Petitions before, or it may particularly be applyed to the last: In the first sense it is a declaration that (though we shall be happy in having all these prayers heard yet) we are not so devoted to our own advantage, as to aim no higher, but we believe it will tend to his glory as well as our good. Nothing by us can be added to make his perfections more glorious in themselves; but by such incomparable testimonies of grace and mercy, they will be more clearly manifested to us and all men; for we consider that his delivering us from death to life, retrieving us from fears of hell to hopes of heaven, and changing us from sin to grace, and doing all this for rebellious wretches that he could easily destroy; this will be a manifesto of his glory to all the world, for all

that see will admire (f) and be encouraged themselves to repent and turn to this most merciful God, and we our selves shall ever remember with joy and delight; that we have found in him a most free propensity to pitty the miserable, unspeakable kindness to help the unworthy, and omnipotent power to

(f) 1 Tim. I. 16. Gr.
ἐνδύξας Gloria
ejus est scintilla lu-
cis divina cedens in
militatem populi e-
jus. R. Jehud. C.
 Cosri.

rescue the perishing from the jaws of Eternal ruine: and with these holy thoughts, the flames of gratitude will

will ever be preserved upon the altar of our hearts, and from thence daily will ascend a cloud of hearty praises and gratulations. Or secondly, it may be annexed to the last Petition, *viz.* That we may not only do good but do it well, having an eye to his

(g) glory, not at our own estimation- (gg) *Rom. 14. 5, 6.* on, or to obtain the praise of men.

That we may live godlily, righteously, and soberly, not to our own credit but his glory, and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose long-suffering we are spared, by whose mercy we are forgiven, and by whose grace we are reformed; and that our holy lives hereafter may shew, that we are so in love with God and his ways, that we esteem it our chiefest happiness to be like him, and walk in them all our days.

S. XVI. *Amen.*] There is in the Liturgy as well as holy Scripture a two fold Amen, the one affirmative in the end of the Creed, the other operative in the end of Collects, and particularly of this Confession; so that here it is an Adverb of wishing (h) and serious desire that God would grant all our petitions. Thus the Jews used it at the end of their hymns (i) and prayers (k) and in that 106 Psalm the people are particularly charged when they had heard that Psalm read to say Amen after it. And the Rabbins (l) enjoyed the saying it after every little prayer as a thing pleasing to God, and profitable to men: Comparing it to the setting our Name to an Epistle writ in another's hand which then becomes ours when we sign it *. The same Doctors in their Talmud reprove

(h) Futur. Niph.

יוֹמֵי אֶפְרַיִם

יוֹמֵי אֶפְרַיִם

וְיִשְׂרָאֵל

וְיִשְׂרָאֵל

(i) 1 Chron. 12. 36.

(k) Psal. 106. ult.

Ed voce testati sunt

omnes se probare ea

quæ recitantur. Gro-

tius.

(l) Quicumque finitis

singulis precationibus

dicunt Amen in hoc

seculo, dicet etiam A-

men in seculo futuro.

R. Jehud. Tanch. *alius ille facit ut redemptio nostra accelleretur.* * Buxt. *Synag. Jud. cap. 7.*

three sorts of Amen. 1. *Pupillum*, when like children men speak it to that they understand not. 2. *Amen surreptitium*, when by carelessness they say it before the prayer be done. 3. *Amen fertile*, when by sleepiness and yawning they cut it in two parts: by all which it appears they would have it pronounced zealously and reverently by all the people. From the Jews our Lord

took it, and by placing it at the end of his own prayer (*m*) declared he would have us Christians to subjoin it to all ours; and accordingly it appears the Apostles ordered it, for the most ignorant (who could only joyn with others that prayed for him) was at the end

(*n*) 1 Cor. 14. 16.

Gr. ἰδιῶτα.

to say Amen (*n*). Which we may rather believe they ordained in the Church, because we find the Masters of Israel appointed those who could

not pray for themselves nor read, to go to the Synagogue (*o*) and hear what others then prayed, and by saying Amen heartily to their prayers, they made

(*o*) Buxt. *Syn. Jud.*
cap. 5.

them (as they taught) become their own. From the practice of the Apostles, it is sufficiently proved to have descended into the constant use

(*p*) *Nos simul Amen dicimus.* Irenæus.

Si pro ipsius Salvatoris pacto in consensu duorum quodcunque petierint fiet: Quid igitur futurum ubi ex tot tantisque populis in unum congregatis, una vox respondeatur acclamantium Amen. Athan.

Ad similitudinem celestis tonitruus Amen populus reboat. Hieron.

of the Church in all ages (*p*), so that all know, the people in the Primitive times, used in the conclusion of all publique prayers to answer with an Amen, loud as a clap of thunder; and I wish our times (which pretend to so much zeal) had never laid aside this holy custome, which besides the prescription of Antiquity, hath the records of Scripture to produce for its Observations: I wish I might be a happy instrument to restore it. Let us I be-

sech

Seech you reassume this most useful conclusion, and all speak it heartily, and audibly to testifie both to God and Men, that we have all one Lord, one Faith, one Hope, and one Mouth: And as we pronounce it, let us reflect on all the sentences of the foregoing prayer, (especially such as vain thoughts hindred us from attending) and sum up all our desires in one devout Amen. Lord let all and every one of these things be granted to us: if you forbear to say Amen out of dislike to the Prayers, do but study them and I am confident you will be reconciled to them; if you omit Amen out of negligence, pray consider how you can expect God should accept that Prayer which you never owned nor consented to, we might as well be absent if we joyn not with the Minister. And therefore that God may say Amen to all our prayers, he grant us grace devoutly to say it to our own. *Amen.*

The Paraphrase of the Confession.

O Most glorious and dreadful Lord God, who art [Almighty] in thy power, and of absolute Authority, able to destroy us and yet ready to spare us, and thereby hast shewed thy self a gracious [and most merciful father]: slow to anger and ready to receive us, thy pittie encourageth us to make this humble Confession with shame and sorrow before thee, that [we] thy poor Creatures [have erred] and daily gone aside out of thy right paths, by mistakes frequent, sudden and unobserved sins [and strayed] many times by voluntary, deliberate and habitual transgressions; whereby we have stayed longer and wandred further [from thy ways] of pleasantness and paths of peace, where we might have been so safe and happy: And hereby we are [like lost sheep] without our good Shepherd, exposed to many secret, subtil, and powerful enemies; being helpless and shiftless, unable of our selves to resist them, or fly from them, and unlikely ever to return to thee unless thou come to seek and save us. O Lord we now find to our sorrow that [we have followed] false guides

H

with

with obstinacy, heedlessness and delight, and have been given [~~too much~~] to rely upon [~~the devices~~] and false principles of our corrupted understandings (which mistake the greatest evil for the chiefest good) and so we have been led headlong after our mistaken choice by the blind affections [~~and desires of our own hearts~~] which being set upon evil have made us restless and impatient till we have done what we wickedly devised, and obtained what we greedily desired. And thus by forsaking thy conduct and pursuing all that a mistaken judgment could devise or a wicked heart desire [~~we have~~] daily in thought, word, and deed, most grievously [~~offended against thy holy laws~~] which we could not be ignorant of, nor are we able to give any Reason why we should disclaim thy Sovereignty, or despise the direction of a Rule so excellent, so just and good, that we cannot except against it. Who shall plead for us who have been fully instructed in our duty, and yet [~~we have~~] through laziness, forgetfulness, or worldly-mindedness, very often [~~left undone those things~~] which our Duty to God, our Love to our Neighbours,

(q) *Here reflect upon what you read, §. 6. and 14. calling to mind what you have omitted of your duty to God, your selves or others.*

and the care of our own Bodies and Souls required (q); all [~~which~~] our own Consciences tells us [~~we ought to have done~~] in the most sincere and cordial manner, yet we have either omitted them, or performed them with so much indifference and formality, hypocrisie and distractions, that they might almost as well have been left undone: And by this Omission and slight observance of our duty, thou hast been provoked to give us up to the deceits of Sathan, so that [~~we have~~] besides these sins of Omission frequently [~~done those things~~] which have tended to thy dishonour, our neighbours hurt, and to the prejudice

of our own bodies and souls (r)
(r) *Here remember your sins of Commis- sion (as hath been said) and call to mind your breaches of the 2^d, 3rd, 6th, 7th, 8th, 9th, and 10th Commandments.*

— the

the least of [~~which we ought not to have done~~] to have gained the whole world. O thou Physician of Souls, our heads are full of evil devices, our hearts of base desires, our lives are overspread with the loathsome sores of actual transgressions, thou alone canst help us, and being likely to perish, we confess we are full of diseases [~~and there is no health in us~~] nothing but sad symptoms of death and damnation. We have indeed willingly brought our selves into this estate, [~~but thou O Lord~~] who seest our distress [~~have mercy upon us~~] and let thy bowels yearn upon so wretched a spectacle, forgive that horrid guilt that doth amaze us, for though we deserve no pity, yet thou knowest we are most [~~miserable sinners~~] like to be eternally condemned by thy Justice if thou dost not pardon us, and certain to perish under thy vengeance whensoever thou beginnest to punish us; but for thy pity and compassion sake [~~spare thou them O God that~~] (knowing they have deserved thy wrath, and fearing before it comes) do of their own accord [~~confess their faults~~] in hopes to find mercy and a deliverance (if it please thee) from temporal judgments, however from eternal. Although O Lord our God when thou hast removed thy Judgments, unless thou also take away that security and presumption, impenitence and unbelief, (the sad remains of our sins) we shall want thy favour still, which is our only happiness; therefore we further pray [~~Restore thou~~] that health and comfort, that former joy and peace, freedom and strength we had before we did offend: For we now groan under that deadness which seized on us upon the withdrawals of thy holy spirit, and do see and lament those sins which did occasion it, we now relent and are of the number of [~~them that are penitent~~] and resolve if thou wilt cleanse us from the dregs of these corruptions, never to do the like again. We confess we have no merit to deserve these things, and so no ground in our selves to expect them, but we hope thou wilt grant us all these requests for Pardon, Peace, and Restauration, because they are of thou God of truth [~~according to the Promises~~] which thou madest to

freely out of thy everlasting love, and resolvest so fully to perform that that thou hast openly [**declared**] and proclaimed these thy gracious intentions [**unto mankind**] on purpose that such poor sinners as we (who are not excepted) might not despair, but come in upon thy general summons, and lay hold on those comfortable promises which are made [**in Christ Jesus our Lord**] who Purchased this favour for us by his death, and now lives to dispense his benefits to those he dyed for, in whom thou art reconciled to us; so that we not only hope for a Pardon, but mindful of his intercession, we beseech thee to give us thy holy Spirit [**and grant O most merciful Father**] unto us who deserve nothing on our own account to be so powerfully assisted by thy grace [**for his sake**] who is now pleading in heaven for us [**that we**] who have earnest desires, and unfeigned purposes to amend, though we cannot satisfy for the time past [**may hereafter**] give all diligence to fulfill the end of Christs coming, and answer the design of thy forgiving us, that we may [**live a godly**] and religious life in observance of all our duties to thee; that we may love and fear thee, honour and adore thee, believe in thee, and rely upon thee, long for thee, and delight in thee above all the world, daily seeking to know thee, praying for thy help, praising thee for thy Mercies, and waiting in hopes of the eternal enjoyment of thee; that by serving thee we may be enabled also to lead a [**Righteous**] life in all justice, honesty and charity to our Neighbours, hurting no man in thought word or deed, but ready to relieve and help all to our power, doing ever unto others what we would have done to our selves. And lastly grant that by thy Divine aid we may live a Temperate, Chast, [**and a sober life**] Mortifying our lusts, moderating our desires, restraining our appetites, so that we may avoid all carnal delights that would cloud our reason, engross our thoughts, pollute our bodies and souls, or unfit us for thy service. Which if thou shalt please to do for us, thy mercy in forgiving our grievous sins, thy pity in delivering us from apparent ruine, and thy grace in strengthening us

to

to live a reformed life, will not only be our advantage, but turn [~~to the glory of the holy name~~] which shall be praised by us and all the world for these incomparable testimonies of thy unspeakable Loving-kindness now and evermore. And in token of our earnest desire of all these Petitions, we unfeignedly sign them by heartily saying [*Amen*] Lord grant it may be so.

SECTION IV.

Of the Absolution.§. 1. *Of Absolution in General.*

SIN doth abridge the Soul of its free converse with God, and by the terror of it binds the soul down with fear, and by it the wicked are reserved in chains to the judgment of the great day, wherefore it is compared to a bond (s) and the sinner is said to be holden in its cords (t) but since Christ came to loose those bonds (u) they are now prisoners of hope (x), because Jesus hath the keys of death and Hell, and he can loose whom he please, by forgiving, that is absolving and unloosing those bonds. But because he is now invisible and employed in heaven to intercede for us; before his departure he appointed his Apostles to supply his place, giving them Commission (y) by a visible and external application of this power, to support the spirits of all true Penitents till himself should come to ratifie this Absolution: upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly Repented, and at this day it is retained in our Church, and is a part

(s) *Mt.* 8. 23.Græc. *συνδουλίας*.(t) *Prov.* 5. 22.(u) *Isai.* 66. 1.(x) *Zach.* 9. 12.(y) *Math.* 16. 19.*Chap.* 18. 18.*John* 20. 22, 23.

of the daily office: which being so useful and necessary and founded on holy Scripture, needs not any arguments to defend it, but that the ignorance and prejudice of some makes them take offence at it, and principally because it hath been so much abused by the Papal Church: so that it may perhaps help the Devotion of many, if we discover the true meaning of Absolution, and the mistakes of our adversaries on both sides, as well those who make it nothing, as those who urge it as *inftar omnium*, those who would rob us of it, as those who would ensnare us by it. 1. The true judgment of the Church of England concerning Absolution, may best be gathered from the Liturgy; in which are three forms of Absolving set down. The first declaratory here, which is a solemn promulgation of pardon by a Commissionated person, repeated every day when the whole Congregation confess their sins, wherein they are assured of forgiveness if they Repent and believe, and this is fitted for a mixt Company of good and bad men, where many hypocrites feign Repentance; but this Absolution gives no encouragement to such: Only it assures all that there is a Pardon, and shews on what terms it may be had, so that to those who truly do repent it is present remission, to those that do not it is a Monitor that they may repent, it comforts the Godly, and allows not the wicked to presume, no nor yet to despair; and this being pronounced to all the people, every one is to take his Portion. The second form is Petitionary in the Communion Service, where the Minister lays down the Promise, and on that ground, by vertue of his office, begs of God to make that promise good, and this is more then the Prayer of another Person, because God having sent the Minister to assure men of Pardon upon their Faith and Repentance, when he sees such lively signs of both (as most shew at the Lords Table) he may with Authority and Confidence, Request Almighty God to forgive them, who in all likelihood are come up to his own terms, as a Captain, when a besieged Town hath yielded upon the Articles sent by the General, may confidently require him

him to seal them. Wherefore that holy Matron came to St. Basil and desired from him remission of her sins, and when he answered, God alone could do that, she answered, I know that, and therefore I desire the prayers of you his officer be presented to him for me: and we read in Gods word of this petitionary absolution (2) which is something (2) Acts 8. 24. more then the former, because at James 5. 15. the holy Sacrament the sight of sin

is clearer, and the sense quicker, and mens fear greater, so that then they need more comfort then to be told there is a Pardon, and they are then fit to receive more, because there they shew more signs of Repentance. The third is Judiciary in the office for the sick, and therein the Priest having declared there is a Pardon, and prayed for the sick Person, doth by Gods authority, and as his substitute (a) declare him [whom

he believes truly penitent] loosed from the guilt of his sins by Christs merit. But this so high and solemn office is not by our Church prescribed to be performed, but only to

(a) *Quantum in se est Sacramentum reconciliationis homini impendit.*

a weak or dying man, nor to him but upon his hearty confession, and being full of fear and sorrow, and when he shall desire to hear his Pardon from the Priests mouth before he go to Gods tribunal: in such case out of pity to this dejected soul, and to fortifie him against the agonies of death, upon evidences of true Repentance, this Absolution may be given; if the Priest

be deceived (b) the man is no worse, and if not, he is the better, by having the comfort of his Pardon antedated in his need. Now by all this it appears that our Church neither refuses to give Absolution, after the solempnest manner in some cases, as

(b) *Deus non semper sequitur judicium Ecclesia quæ per surreptionem & ignorantiam interdum judicat. Pet. Lom. Sent. l. 4.*

some among our selves have fancied, nor yet applyes that form to every Confession, as the Romanists generally do, who never use the two first sorts of Absolution. To this brief account we shall add

these Considerations. 1. As for those who think the Priest ought not to Absolve any persons, I think them grossly mistaken: for if so then, why did Christ repeat this Commission so often, are all those lines wholly insignificant; so you take them to be, who fancy this was a Personal priviledge dying with the Apostles; but the primitive Church did not so understand them, for it is easie to prove that Absolutions were used frequently in the three first Centuries, and therefore why may not we use it now, since penitent sinners need comfort now as well as any did then, and why should the remedy cease while the disease remains. Whence we conclude Christ gave the power of these Keys to all the Apostles, and their Successors: and St. Peter absolved the penitent

Jews (c) St. Paul the submissive Corinthians (d); and St. John applies it to all Ministers (e) and why should any be offended at our exercise of it upon a weighty occasion: if it be objected [Luke 5. 18.] that God alone can forgive; we grant

it that none but God can absolve in his own right; but 'tis certain that this power may be communicated to an Angel (f) or to Men, for the

(f) Exod. 23. 20, 21. Apostles were men though holy men (g) 2^d Cor. 5. 18. yet they had it; God reconciles, but to us (saith St. Paul (g)) is committed the Administration of it, he the Lord, we the

Stewards of these Mysteries, nor does this invade Gods prerogative any more, then it would impair the Kings priviledge (of Pardoning condemned malefactors) if one of his Attendants shall by Royal appointment deliver the pardon sealed to him that must have the benefit of it: it is therefore no absurdity to say, God pardoneth (h) when the Minister ab-

(h) *Deus quoque peccata dimittit per eos quibus dimittendi tribuit potestatem.*
Ambr. in Luc.

solveth according to the Evangelical conditions of Pardon, and if any be not forgiven upon it by God it is not for want of right in the Priest, but for want of penitence

in

in the Party, and no doubt in such case if the Minister judgeth to the best of his skill, he doth his duty; though where Faith and Repentance is wanting God himself will not forgive, nay where men grow worse he revokes his own purposes of Mercy, as well as the Ministers sentence: but we may suppose he will the sooner forgive, when his commissioned servant hath piously and prudently proceeded so far. But secondly, We do lament to behold this sacred privilege abused by the Roman Church to serve the ends of Pride, Avarice, and Carnal policy: but first we disallow that arrogance of fixing this power to St. *Peters* Chair or those authorized by it: because we know all the Apostles had as much right to absolve as St. *Peter* (i) and from them it descended (say we) (i) *John* 20.22,23.

to Gods Ministers, not only to (him that calls himself) Christs Vicar. Secondly, We detest that accursed Simony which they use, to sell Pardons, prostituting the top jewel of the Priestly Miter for filthy lucre; and not only so, but by this means they cherish vice, fill the world with Atheism and profaneness (k), disgrace Religion, and

ruine many souls who rely upon these broken reeds, I mean bought pardons. Thirdly, We disclaim that Machivilian Policy, which they use to advance the Priests in estimation with the Common people; and to give them opportunity to pry into the secrets of Princes, for under pretence of exercising a spiritual office they aim at temporal things, and to these ends they enjoin Auricular Confession, place the Priest in Gods Throne (l), as the Audian hereticks of Old, and Donatus disciples (m) did: con-

(k) *Crescit enim ibi multitudo peccantium cum redimendi peccati spes datur, & facile i-tur ad culpas ubi venalis est agnoscencie gratia. Arnob. l. 7.*

enjoyn Auricular Confession, place the Priest in Gods Throne (l), as the Audian hereticks of Old, and Donatus disciples (m) did: con-

(l) *Sacerdos est iudex condemnare vel salvare Bellarm. pæn. l. 3. c. 2.*

Attritio virtute elacium fit contritio. Cor. Glos. ad Dist. 1. de Pæn. Negatur remissio iis quibus noluerunt sacerdotes remittere. Bellarm. sup. (m) Optat. Mil. in Parmen. l. 5.

trary

(n). *Homines autem in remissionem peccatorum ministerium suum exhibent non ius alicujus potestatis exercent.* Ambros. de Spir. S. l. 3. c. 19.

(o) Vid. Biol. in 4 Dist. 14. Quæst. 2.

(p) ——— *secundum quod potestas mihi tradita se extendit*

— *et quantum*

debeo et possum] in vet. form. Indulg. P. Martin.

trary to the Antient Church of Christ (n), nay to their own Opinions (o) and practices (p) in former times, and therefore we may, and must declare our abhorrency of these evil uses of Absolution, though in that sober, moderate and useful manner we do perform it, we do not vary from the prime intention of Christs commission, and the Practice of Antiquity: Absolution was instituted by Jesus, and if it have been corrupted by men, we will cast away the Corruptions, not the Ordinance it self.

S. 2. The Analysis or Division of the Absolution.

The Absolution contains these three things,

1. The Commission, in which is shewed,

1. From whom

2: To whom, Ministers

3. For whom, his people

4. About what,

That 1. Able [Almighty God
God who 2. Will [as] the Father of
is ling [our Lord Jesus
and] who wouldst not the
death of a sinner, but rather
that he should turn from his
wickedness and live ;
And hath given power and
Commandment to his Mini-
sters,
To declare and pronounce to
his People being Penitent,
The Absolution and Remission
of their sin.

* 

2. The

✱

2. The execution of it, by declaring	1. Who giveth	[He [viz. Almighty God			
	2. What is given, viz. Deliverance	from the [Pardoneth guilt and [and punish- [Absolveth ment			
3. To whom	3. To whom	1. How many	[all them		
		2. How qualified	1. that truly Repent, and 2. Unfeignedly believe his holy Gospel:		
		1. For what we must Pray		[wherefore let us beseech him to grant us	
				1.] true Repentance	
2.] and his holy Spirit,					
3. The Application or a direction to Prayer, shewing	2. Why we must Pray, viz. for	1. Present acceptance	[that those things may please him which we do at this present, and		
		2. Future assistance	[that the rest of our lives hereafter may be pure and holy, so		
		3. Endless happiness	[that at the last we may come to his eternal joy,		
		3. How we must Pray for them	[through Jesus Christ our Lord:		
			Amen.		

A Practical

A Practical Discourse on the Absolution.

S. 3. **A** Almighty God the Father of our Lord Jesus Christ There is nothing in the world more desirable than the peace of a good Conscience, especially to those who have felt the smart of it when it is disquieted by sin : The Pardon of sin which removeth those terrors, is most welcome news to such, and the Messengers most acceptable (9); but

(9) Rom. 10. 15.

(r) Luke 1. 34.

Gr. πῶς ἔσται ἡμεῖς

non aditantis sed

admirantis. Grot.

(s) 2 Sam. 12. 13.

least the message be too good to be true; and therefore no wonder if they ask us by what Authority we do

(t) Matth. 21. 23.

(u) Heb. 5. 4.

(x) 2 Cor. 5. 8.

(y) Exod. 34. 7.

Deputed servants (u) in all we do, much more in this transcendent part of our office (x), we therefore shew our Commission from Almighty God, whose Power none can Question, it being a Part of his Name (y) to be the Pardoner of Iniquity, Transgression, and Sin of all sorts in thought, word, and deed. His Laws indeed forbid sin, and his Word decrees punishment for it, but this doth not tye his hands, nor take away his Privilege (z) to forgive, by which

(z) Deus cum le-

gem poneret non a-

demit sibi omnes

potestatem : sed habet ignoscendi licentiam. Lactant.

(a) Imperatori licet sententiam revocare reumque mortis absolvere, & ipsi ignoscere, quia non est subiectus legibus, qui habet potestatem leges ferre. August.

of all the World, above us and his own Laws, so that he can dispense with them: he that bound can loose without appeal or controul (*b*) we come from him who is the of- (*b*) *Revl.* 3. 7. fended Party, and the Judge, who if he please to forgive can do it so fully, that neither Men nor Devils can call you to a further account (*c*). Now if this term (*c*) *Rom.* 8. 33. of Almighty prove dreadful, as representing an Almighty justice who remits not without blood [*Heb.* 9. 22.] Then the poor soul will ask with Isaac (*d*), where is the Lamb? I answer God hath provided; and (*d*) *Gen.* 22. 7, 8. in the next words, behold the Lamb of God, Jesus Christ, for your comfort this Almighty is the Father of our Lord Jesus Christ, and in him the Father of Mercies, and God of all comforts (*e*), in that being satisfied (*e*) *2 Cor.* 1. 3. with that all-sufficient sacrifice, he (*f*) *1 John* 1. 9. can be just and yet forgive us (*f*), he that sends us, can do it by his supremacy easily, may do it by his Covenant in Christ Jesus justly, will do it through his love to us in him certainly. And now (we-thinks) the Pious man should be transported with extasies of Reverence and Love: Reverence to this Mighty God, Love to this merciful Father. Behold that glorious God whose Anger thou hast provoked, and whose Commissions for thy final ruine were issuing out to be executed by the destroying Angel, he is now the Father of Jesus, and for his sake, and at his intreaty hath sealed thy Pardon, and Cancelled that Warrant signed for thy Execucion (*g*), and sent thee a full (*g*) *Ezek.* 18. 4. and free Absolution by the hands of a Messenger of Peace; What posture is lowly enough to receive it? what love great enough to return for it? Oh blessed Change! Now thou seest what Jesus hath done for thee; look not so much at the hand that brings it, as the Power that sent it, and the Merits that Purchased it; so shall thy Faith be firm, thy comfort sweet, and thy peace durable; so that nothing but wilful re-
newed

the assurance of Remission will support them, and give them encouragement to seek for happiness, they shall not want it. For to do good is the Nature of God, he doth this willingly and readily, without the consideration of merit or expectation of reward, but Punishments are Extorted from him (o) by mens wickedness, and when he inflicts them, he expostulates with himself like an indulgent Father about to correct a disobedient child (p). So that it is, no incredible thing that he should send a Pardon; it is the device of Sathan to picture the Almighty so dreadful, that he may be a terror to his Supplicants, to make men fear, and hate and fly from him, rather than serve or love him. But God is love, and Men (q) who have no reason to dishonour God by dismal apprehensions of him: Remember I beseech you, the Price payed for you, the Covenant made with you, the Promises given to you; call to mind how justly, frequently and easily he might have cut you off, if he had not designed to be Reconciled, and think of the earnestness of his invitations, continuance of his patience, the arts of his providence, and all other means used to preserve you; and then blush at your selves for having ever had hard thoughts of God, or doubting he would not Absolve you: Whoever hath so conceived of God is as bad as an Atheist, for he takes away Gods Being, and this his goodness, as if like the Scythian Deities (r), he rejoiced in humane Sacrifices, and we our selves had rather be reported dead then traduced living; but though this unbelief do attempt to dishonor

istimare. Plutar. de Superstit. Scyth. & Gallorum.

(o) *Lam. 3. 33.*
Vatab. ex corde :
non est proprium Dei
affligere & castigare
hominis sed alie-
num.

(p) *Hos. 11. 8.*
Ezek. 33. 11.

(q) *ἡμεῖς θεοῦ*
δοῦναι ἀποκρίματα
Plato.
1 John 4. 8.

(r) *Melius esset*
nullos credere Deos,
quam esse putare, sed
sanguine caesorum ho-
minum latus ex-

God

God, the mischief lights upon it self: for God is glorious still in Mercy, and he that does not believe it, is void of love, and hope, weak in Faith, full of fears, and dismal expectations (s), and

(s) *Et faciunt animos humiles formidine divum, Depressusque premunt ad terram* — Luc.

when he that is perswaded of Gods mercy, can rejoyce in hearing this Absolution, the other quarrels with the Messenger, or suspects the Master, and tortures himself with endless scruples.

S. 5. But rather that he should turn from his wickedness and life] We must be cautious while we endeavour to prevent despair, that we encourage not presumption, and least any should think when they hear of Gods kindness to sinners, that he will allow them

their sins (t) this is added, to shew that he so desires our happiness as the end, that he desires our holiness

as the only way thither, he would have us live, viz. in Eternal glory, but his desires cannot be accomplished, if we continue in our wickedness, because then God is obliged in justice to destroy us; therefore he labours to turn us from those evil ways which end in death, and to bring us into the safe paths of holiness, which are the beginning of Heaven upon earth, for the felicity of Heaven is but an addition to, and the perfection of that begun holiness; in vain therefore does any trust to this Mercy of God who lives wickedly still: for what Father would spare his offending Child; or what Prince pardon his rebellious Subject, but upon condition they will not renew the same Crimes; it is possible indeed to deceive men into Remission, when the offenders mean not to reform; *Cæsar* was stab'd by *Brutus* a reconciled enemy; whom he had adopted for his son; *Cicero* was beheaded by *Popilius* whom he had saved from publique justice. But the All-seeing God knows your purposes, and can tell what you will do hereafter; so that you deceive your selves in hoping for forgiveness while you remain impenitent; but you cannot deceive him to make him grant to it; he

he will not make his mercy the support of your iniquity ; and it would undo (u) sinners if he should too easily forgive; such mercy before true repentance, would make sin cheap, and encourage men to do wickedly. Wherefore he sends his Ambassadors to proclaim his gracious intentions of saving you, least any should grow desperate with Cain (x), and as the hardened traitor, resolve to dye in their rebellion; but these Ministers of God are first to turn (y) men from their iniquities, and if they prevail in that, they have a Pardon ready sealed, and can assure them of life everlasting; and that God who punisheth unwillingly will freely forgive, he must either condemn or save you; it is most evident he had rather give you life, and will rejoyce if you accept it, and if you misse it, it is because you had rather sin and dye, not because he had rather you should so perish.

S. 6. **And hath given Power and Commandment to his Ministers]** Whoever hath a just right, and absolute Authority, may either exercise it in Person or Depute others, by communicating to them their Power subordinately, and then these substitutes have a Ministerial right so far as their Commission extends; a Temporal Prince can do thus, and choose which of his Subjects he pleaseth to act thus in his Name, and by his Authority. Much more may the God of Heaven do so, and we are taught whom he did choose (z) the Apostles and their successors, who are his Ambassadors (a) his Ministers and Stewards of divine Mysteries (b), may the Presidents of Souls (c),

(u) Ταχον δια-
ποθῶμαι ἢ πρὸς
καλὴν γίνεσθαι πῆς
διαποθῶμαι κα-
ταφρονῶντες ὅς ὅς
ἴδιόν τῃ κακῇ
δύναται ἢ φυλατ-
τόμενος περιπα-
τεῖν, ὡς αὐτῷ ἔστιν.
Orig. πῆς
ἀρχ. l. 3.

(x) Gen. 4. 13.

(y) Acts 3. ult.

(z) Matth. 28. ult.

(a) 2 Cor. 5. 20.

(b) 1 Cor. 4. 1.

(c) Heb. 13. 17.

Gr. ἡγούμενοι

1 Theff. 5. 12. Gr. προεστάμενοι and Levit. 10.

and the familiar friends of God (d) and the Scripture

(d) *Ver. 13.* קרובי
propinqui Dei. Fa-
gus in locum.

(e) *Jud. 2. 1. C. P.*
ascendit Propheta in
legatione a coram
domino.

(f) Προβουλοῦσιν
ἐν διαγελύουσιν τὰ
τὰ παρὰ τοῦ ἡγεμῶ-
νος τοῖς ὑπὸ τοῦ
ἀρχιερέως, ἐν τῷ βασι-
λεὺς ὅτι οὐκ ἔστιν ὑπὸ τοῦ
ἡγεμῶνος. *Philo. de*
Plant. Noe.

Δαίμονες —
divinorum sunt pa-
tesfactores —
Traducunt divina ad
nos & nostra vicif-
sim ad divina per-
ducunt *Jamblich. de*
Mysteriis.

may be our pattern

(g) *Dr. Reynolds.*

of his Brother Professor

(h) *Dr. Holland.*

(i) *Galat. 6. 1.*

(k) *1 Thess. 5. 14.*

(l) *Ezek. 34. 4, &c.*

calls them Angels (e), because they have the same employment which the Antients ascribed to Angels (f), to convey Messages between God and Men; to present our Prayers to him, and bring back to us the news of his Love, and especially to bring this Pardon to the Penitent, and to proclaim it even to the Impenitent. Wherefore let those that despise the Priest, or invade his office, or allow no difference between a Pardon pronounced by him, and an ordinary Person; let them take heed of contemning those whom God so highly honours, and beware they intrench not upon the supreme Power of the Sender, in disallowing the subordinate Power of those that are sent. A Condemned man may be told of a Pardon intended to him, but he will then believe and humbly rejoice in it, when his Princes herald approaches with it in his hand: Oh that we would shew as much reverence and joy upon the news of a greater Absolution; that learned Professor (g), who though he in some things dissented, yet in this of Absolution, he was so clear, that he desired it on his death bed, and kist the hands of his Brother Professor (h), who at his earnest request had absolved him. But besides their power, as the Ambassadors of Christ, they have a special charge and command to restore them that fall (i), to comfort the feeble-minded (k), and under the Allegory of Shepherds (l) are

are severely threatned, if by their neglect, the desecrated, broken, and scattered ones of the flock shall perish; and certainly if sinners grow desperate out of ignorance that they may be forgiven, it will be heavily charged upon these Shepherds who should have proclaimed this as we do in our Church every day, to bring such to a hearty Repentance. A power we have alwaies, but when there is any truly humbled soul, then we have an expresse Command to loose them of their bonds.

S. 7. To declare and pronounce to his People being Penitent the Absolution and Remission of their sins]

As the Priests of the Law were to pronounce a blessing upon the offerers (m) so those of the

Gospel are to dispense the blessing (m) *Num. 6. 24, &c.* of Absolution unto the Penitent,

this we declare in this daily form according to the Power which God hath given us, and upon great need and especial occasion, are ready more solemnly to pronounce it to those that are prepared for it, according to the particular charge we have received; and in both Cases we can assure those that truly Repent, that the guilt of their sin shall be absolved, and the Punishment remitted: But God himself will not forgive any but those that are Penitent, and therefore his servants cannot, whose power in this is limited and regulated by his Will. We indeed cannot see the hearts of men, nor infallibly determine of the sincerity of their repentance; but yet we see external signs of it, prostration, confession, and in some sighs and tears; wherefore Charity obligeth us to judge favourably (n) in dubious Cases, and it

is better to commit an error on the right hand of Mercy, then a horrid crime by cruelty (o), and good men (p) especially Ministers, out of

(n) 1 Cor. 13. 7.
Justius est occulta de manifestis præjudicare, quam manifesta de occultis prædam-

nare. Tert. Apol. (o) εἰ δὴ οὐκ ἡ ἀμαρτία, τὸ ἀδίκως ἀπολύσαι, ἢ τὸ ἀδίκως ἀπολύσαι ὡς ὁ πτερόν. Antiph.

(p) *Credulitas error est magis quam culpa, &c. quidem in optini cujusque mentem facillime irrepit: Cicero.*

tenderneſs ſhould hope the beſt. The Rabbins ſay in the cauſe of blood, if one have the Caſting voice, he muſt ever take the merciful ſide, and give his ſuffrage for ſparing, *Fagius*; and the ſame reaſon holds here, eſpecially becauſe in a mixt Congregation, many are truly penitent, and ſome of them much dejected, and theſe muſt not ſtarve for fear others ſurſet, leaſt we deſtroy the Righteous with the wicked: wherefore we hold out a daily Pardon to ſuch, but we ſufficiently exclude the ungodly, becauſe we declare it only belongs to the Penitent. But yet though the Miniſter is to judge charitably, the people are to examine impartially, becauſe though the Servant cannot, yet the Maſter can diſtinguiſh between the Penitent and Impenitent. And though the Miniſter ſhall have a reward for his Charity, the obſtinate ſinner ſhall not have the benefit thereof. Let it therefore be your care to examine your hearts and repent truly, that ſo you may not only have a Pardon from Man, but from Almighty God alſo: do you, as the Jews are taught by their Maſters to do (q), who are bid to

(q) Buxt. Syn. c. 18. ſpend the whole Month before the day of Expiation, in examining their lives and repenting of their ſins, eſpecially when the Trumpet ſounds to give warning four days before, and then we can aſſure you (as they do them) that on the great day you ſhall be certainly abſolved; he that truly repents, and then comes humbly to receive this Abſolution, ſhall have God ſealing it to him, and that day ſhall be his day of Expiation.

§. 8. The pardoneth and abſolveth.] The unjuſt Steward for flattery and advantage, doth in his own name by private Compacts, diminith and remit his Maſters debts, without his

(r) Luke 16. 5, 6. conſent (r), and thoſe Priests are falſe Stewards to the God of Heaven, who in the ſame manner acquit ſinners. But whatever the Priests of the Roman Church may get by ſuch fraudulent dealings, ſure I am God keeps ſo exact a debt-book, that he will looſe nothing, but the credulous debtor

debrer shall suffer by his rash belief, when he is called over to a new reckoning; but because fidelity is the most necessary qualification in a Steward (s): We do not pretend (s) 1 Cor. 4. 2. to do this in our own Names; but being to Publish a Pardon, we do it *in Nomine Domini* (not We, but He Pardoneth) for it is Gods sole Privilege to forgive sins, and the Scribes and Pharisees called it Blasphemy for any to pretend to this power (t). And the Fathers of the Christian Church prove Christ to be God (u) because he forgave sin, which none but God can do (x), and his son Jesus, who is also very God, and purchased this Mercy of Absolution with his own blood (y); wherefore we give to God the things which are Gods, and plainly declare, he is the Author, we the dispensers only of this favour, and the Witnesses and Messengers to bring certain news thereof (z). And this is more comfort to the Penitent, the Supreme Judge, he from whose Sentence is no Appeal, Pardoneth thee: fear not the state of *Agag* whom *Saul* had pardoned, but God had not; wherefore *Samuel* hewed him to pieces in the midst of his vain hopes, that the bitterness of death was past. He Pardoneth that hath no equal to examine or approve, much less superiour to disanul his actings: Our absolution is profitable when the Persons are meet to receive it (a); but the stamp of Cod will make it currant

(s) 1 Cor. 4. 2.

(t) Luke 5. 21.

(u) *Ergo qui remittit Deus est quia nemo remittit nisi Deus.* Hilar. in Math. Can. 8.

(x) Ἀμαρτήματα ἡ ἀπίστια μόνον τοῦ Θεοῦ δυνάτον
Chrysin 1 Cor. 15.

(y) *Ille solus peccata dimittit qui pro peccatis mortuus est.* Ambr.

Veniam peccatis quæ in ipsum commissa sunt, solus potest ille largiri qui peccata nostra portavit.

Cypr.

(z) *En fili certifice te remissa tibi esse peccata: hujus me testem habebis, Vade in Pace.* Fer. in Matth. 9.

(a) *Tunc enim vera est absolutio Presidentis, cum æterni arbitrium sequitur judicis.* Greg. hom. 26.

in Heaven it self. The Priests Pardon is not compleat at present, till it be ratified at the last day: But he Pardoneth at this present, while we are holding out this Absolution, he that knows who among you are true believers and really Penitent, is at this instant sealing your Pardon in Heaven, which makes ours to be valid; we then are but the Messengers and interpreters; but it is our great Master that Absolveth, because what we do is Pronounced in his name, dispensed by his Authority, offered on his Condition, and confirmed by his Approbation.

§. 9. All them that truly repent and unfeignedly believe his holy Gospel] These two acts, Repentance

and Faith, are by Christ (b) and

(b) Mark. 1. 15. his Apostles (c) made the Condi-

(c) Act. 20. 21. tions of all the Gospel promises; and without them no Absolution

can be had: those that have these no man can condemn, but without these no man can acquit, it was therefore a great arrogance in those Ecclesiasticks in St. Hieroms time, who imagined they could save or de-

stroy at pleasure (d) and it is as

(d) — *ut vel dam-*

nent innocentes vel

solvere se noxios ar-

bitrantur Hierom.

Com in. Matth. 1. 3.

Nec Angelus nec

Archangelus potest:

nec Dominus ipse,

si peccaverimus, in

penitentiam defe-

rentibus non relaxat

Ambros. Epist. 28.

ad Theodos.

great a vanity in any to believe a

Servant acting contrary to his

Masters known Will, because it

will be insignificant; wherefore if

any by hypocrisie shall think to

surprize an Absolution; Or if he

that dispenseth an act by prejudice

or corruption, you must know it

is he must ratifie the Pardon who

can see whether these qualifications

are in him that receives it or no,

and though we hold out this Act

of a Grace to all, yet our Master

pardons none but such as do repent

truly and believe unfeignedly, and how many soever

do so, if they have been the worst of sinners, they

shall every one be forgiven; Let us then take care

to come: 1. With an humble, lowly, penitent and

obedient

obedient heart, sorrowing and being ashamed, fearing exceedingly, confessing humbly, and resolving heartily against all sin, let us beware that a hard heart, and a customary confession, and hypocritical pretences do not ruine our hopes, and blast our desires for he only Pardoneth the real Penitent. 2. Let us bring with us an unfeigned Faith in his Gospel, trusting in the assurances of his Promises, and persuading our selves of the necessity and excellence of his laws, and confirming our souls in the expectations of his rewards, and this Faith unfeigned (e) will open the door of Mercy; but for that bold (e) 1 Tim. 1. 5. challenge which some make to the 2 Tim. 1. 5. promises, and the benefits of the Gospel, while they are void of hatred to sin or love to God, it is only feigned to stifle the accusations of Conscience, and ward off the threats of the Law, and to give the man liberty to sin, and God will never accept such to remission, but discover these men had no other ground for their confidence, but only because they had persuaded themselves of a falshood: Remember you come to him (that searcheth the heart) for a Pardon, and strive that your Repentance may be true, and Faith cordial and sound, as you hope for mercy from him; and learn by this order first to repent of your former evil ways, before you entertain too particular confidences of Gods love and your interest in Jesus; but if you have truly repented, the more firmly you believe, the greater will be Gods glory, and the sweeter your comfort, and the speedier will your Absolution be confirmed. Though your iniquities are heinous and innumerable, if upon the sight you have had of them, you do condemn your self, with real purposes of amendment, and notwithstanding your unworthiness, if you can trust to the Merits of Jesus, and believe all the gracious Promises of the Gospel shall be fulfilled to you: I doubt not to assure this your Repentance and Faith, shall pass the test of God himself, and your desires shall be satisfied in his mercy.

§. 10. Wherefore let us beseech him to grant us true Repentance and his holy Spirit] The whole duty of a Minister consists in instruction, and

(f) *Acts* 2. 40. exhortation (f) the first to convince the understanding, the second to engage the affections; both which parts of his Office the Priest doth here exercise, for hitherto he hath testified there is Remission to be

obtained, and now he exhorts to seek for it; for in this Section we are directed how to obtain, in the following we are encouraged by the Benefits to be had thereby; now this present exhortation is a conclusion inferred from all the former parts of this Absolution, which are in this word [wherefore] urged as so many motives to quicken our addressees, viz. 1. Since God who is full of power and mercy would not the death of us sinners, but desires we may live; therefore we may cheerfully come to him for help, who will be as well pleased with the opportunity of giving, as we with the mercy of receiving, 2. He hath Commissioned Ministers, to be the Heralds of his willingness to forgive, wherefore let us in answer to this gracious Proclamation, go in and submit to him, who though he be the offended Party, first sent to us to be reconciled. 3. He hath assured us he will Absolve none without true Repentance, wherefore let us beg of him, who requires this Condition, to give what he requires (g) upon all these considerations let us beseech, &c. if we

(g) *Domine da quod jubes, & jube quod vis*: D. Augustin.

now make not our applications, it will be a despising his love, slighting his Message, and sending back his servants empty: oh let us earnestly pray for true Penitence, we are encouraged by his gracious nature, engaged by his courteous offer of a treaty, urged by necessity, as being not like to be forgiven without it: further we must ask these favours of him from whom comes every good and perfect gift (h), for if we consider

(h) *James* 1. 17.

what we ask, we shall easily discern they

they must not be sought any where else: Repentance, is a change of the notions of the mind, the choices of the will, the actings of the affections and passions, induring new joys and sorrows, hopes and fears, desires and aversations: so that it is a kind of new Creation (i) and he alone that brought life out of death, and light out of darkness, can bring us from the death of sin, and darkness of iniquity, to the life and light of holiness, and Piety *: we can fall down by our own weight, but we cannot rise out of this narrow Pit without help, nay we sink lower, for our hearts are as backward to repent as forward to sin, and by frequent commissions we love sin more, and are more loth to part with it; yesterday we mistook by accident, to day we desire to be again in such circumstances, to morrow we shall run into them (k), so that we must not trust in our own hearts (l) but seek repentance from God, and his holy Spirit: which being both so necessary for us, and of so incomparable advantage to us, let us humbly beg this on our knees, beseeching God to grant them to us, which word *grant* (m) denotes a free act of grace from a Prince to his Subject, though few offending Subjects can have a Pardon granted out upon their Repentance, yet God deals so with us, and hath not only promised to forgive us when we do repent (n), but to give us grace that we may repent (o), and if we have his gracious assistance, no doubt we shall repent truly, and not fall into Ahab's hypocrisie, Israels treachery, (p) nor Judas his despairs: Oh let us pray for his holy spirit of grace which will open our eyes to see our sins, and soften our hearts to mourn for them, and strengthen our purposes to amend them; and this will be a true Repentance, which contains

(i) Ephes. 4. 24.

ἐν ᾧ ἀποθνήσκει ὁ ἄνθρωπος τὸν ἑαυτοῦ καὶ ζῇ ἐν ᾧ θεῷ.

* Nulla sine Deo mens bona: Seneca.

(k) — *viresque acquirit eundo.*

(l) Prov. 28. 1.

(m) Acts 11. 18.

(n) John 6. 37.

(o) Acts 5. 31.

(p) Psal. 78. 34.

rains in it an unfeigned Faith, (which is here understood though not expressed) for Faith and true Repentance are so inseparably joyned, that in Scripture Repentance

(q) *Matth. 4. 17.*

compared with

Mark. 1. 15.

is put for them both, in many places (y) because he that is truly humbled and really purposed to amend, doth ever trust in Gods mercy; or else it may be understood when we pray for his holy Spirit, we mean, to produce in us all graces, especially Faith, which is that gracious fruit of the Spirit of

(r) *Gal. 4. 16.*

Adoption (r) for by it we call God Father, and as such rely on him.

'Tis certain, if we can prevail with God for his holy Spirit, it will bring both Faith and all Graces with it, and will assist us to do good, when Repentance hath taken us off from our evil courses, this will keep out those lusts which Repentance began to exclude; but observe Repentance goes first, for you must not expect

(s) *Pietas inducit*

Spiritum Sanctum.

R. R.

—*ad Candidatella columba.*

(t) *Matth. 12. 44.*

this holy Dove will abide in impure places (i), when the unclean Spirit expects his house to be swept and garnished (t): we may then hope to have our Prayers for Gods holy Spirit heard, when Repentance hath prepared his lodgings in our hearts.

§. 11. **That those things may please him which we do at this present]** Having thus taught you who to pray to, and what to pray for, it remains that we shew the great advantages of having your Prayers heard, that so you may not put up so weighty a request without such hearty desires and zealous affections as are suitable to it: for this one Petition granted will procure you: 1. Present acceptance, 2. Future assistance, 3. Endless happiness; true Repentance and Gods holy Spirit will assure all this to you, but if you pray not so devoutly and earnestly as to obtain them; your Absolution must be cancelled, your services rejected, your souls continue polluted here, and be condemned

ned to endless misery hereafter, so that we hope your own Interest will quicken you most passionately to beg for these : to which purpose consider them severally. 1. If your Confession, Prayers, and Endeavours be such as can prevail with God to give you a true Repentance, and his holy Spirit, then all the duties now performed shall be acceptable, particularly and in the first place, that which we Ministers are doing, viz. pronouncing the Absolution; this shall be confirmed by God, and he will assent to it, so that your Pardon shall be inrolled in Heaven, and then all other duties that we and you do, shall be pleasing to God and beneficial to you; our mutual and common Prayers shall be answered, our praises accepted, our hearing shall be converting and salutiferous, our Communicating an infallible conveyance, and irrevocable seal of Grace and peace. But without Repentance

all our prayers and praises and all we do (u) shall be rejected as a mocking of God; without his holy Spirit; also all our observances

(u) See of this at large before in Sect.

are harsh and unpleasing, flat and dull in Gods account, it is this good Spirit that makes our hearts and tongues agree, this inlightens our minds to see our wants, quickens our memory to remember them, toucheth our hearts with a sense of them, confirms our Faith that God can supply us, and enlarges our affections to beg the relief of them. In a word, this Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for; so that God is not pleased when we worship him

without it (x), and denies nothing when we have it: so that our Saviour accounts (y) it the same to pray for the holy spirit, and all good things which spring from it. And now who would not earnestly beseech for such a true Repentance as might invite this Holy Spirit into their hearts, which will be the

(x) Gal. 4. 6.

John 4. 24.

Rom. 8. 26.

(y) Τὸ ἅγιον πνεῦμα

Luc. 11. 13.

Il. τὸ ἅγιον πνεῦμα.

Matth. 7. 11.

Seal

seal of their Pardon, and make all they do well-pleasing to God; to please him is the Christians highest

(z) *Psal.* 19. 14.

(a) *Numb.* 6. 24, 25, 26.

Psal. 20. 3, 4.

(b) *An diis placent
quæ feci nescio, hoc
autem solum scio me
sedulo hæc egisse ut
placuerent.*

Enoch's Testimony
God.

aim; it was *David's* prayer (z) and the greatest blessing the Priest could wish (a) that Almighty God might accept them. Poor *Socrates* after many a tedious step in a virtuous but afflicted state (b), could not tell whether he had given content to his Deities or no: but whoever of you have the grace of Repentance and the holy Spirit, are not in those uncertainties: but have

Heb. 11. 5. that you do please

§. 12. And that the rest of our lives hereafter may be pure and holy] this is the second benefit and motive earnestly to pray for these things, for so you shall not only be welcomed at present with a gracious smile, but all your lives long be reputed as the friends of God, and by his help shall be preserved as pure as a true Repentance hath made you, and as holy as those are who are under the Guard of the Spirit of holiness: Pray therefore with all your soul for a true Repentance, or else as soon as your soul is washed it will return to its impure wallowings, and all your labour is in vain hitherto (c) for

(c) *2 Pet.* 2. 22.
laterem lavare.

a feigned repentance, will send *Ab-solom* away for a while: but upon the next Interview, will hurry us

with more passion into his embraces; whereas the deep wounds of the true penitent make sin hateful to him while he lives, and he that gets on a white garment with so much difficulty, will not easily sully it but carefully preserve it pure as his tears have made it. And upon the same ground be very pressing for the holy Spirit. Which if you can obtain, you shall not only be preserved from the spots of sin, but shall shine with

(d) *Hos.* 6. 4.

the lustre of a holy life; for our goodness is apt to vanish (d) we are

are wavering and soon weary, unless we have that establishing spirit (e) David prays for, and then all duties will be (e) *Psal.* 51. 14. easie, and we shall be strong, for love and the sense of his assistance will carry us cheerfully through them all, so as to be our pleasure, not burden; and when we are arrived to this, nothing can bribe us to forsake them: Oh happy soul that is thus begun to be restored to that purity and holiness which are part of Gods Image (f), and parcels of the Divine Perfections; (f) *Ephes.* 4. 24. blessed is he that is so far advanced, that God is not like to forsake him, because he hath made him holy, pure, and a fit temple for the inhabitation of his spirit, nor is he likely ever to forsake that God, whose mercy hath saved him, whose grace doth refresh him, whose waies please him, and his glorious bounty which faith discovers, doth still allure him to press forward to neerer unions and unseparable connexions; no state under the Sun is to be longed and wished for like this, which a true Repentance, and Gods holy Spirit brings us to.

S. 13. So that at the last we may come to his eternal joy through Jesus Christ our Lord, Amen.] There is nothing more desirable then the sweet peace of a good Conscience, but only that which is the end and perfection thereof, and that is that happiness which is infinite and endless, which the Scripture calls an eternal and everlasting joy (g) which neither men nor devils can lessen (g) *Isa.* 35. 10. or interrupt, much less put a period to it: And if God give us true *Chap.* 61. 7. *Cor* 51. 11.

Repentance, it will preserve us from the sins which forfeit this, and if he add his holy spirit, it will safely lead us into those paths of righteousness which lead thither, where we can desire no more, because we have all that is desirable. There are no cares to disturb, no fears to allay nor sorrows to abate those ravishments of delight for ever: there is joy which far surpasseth the half-sad and mixed pleasures

pleasures which this world hath, being nothing else but pure joy, which pleaseth by its own excellence, and by having no fears nor possibility of defailance in degree or continuance; we tast something of it in the charming calm of a strong faith, and a quiet conscience, with undeceived expectations of Gods love; but this is but the land-skip of our heavenly *Canaan*, which Jesus hath purchased for us. and God the Father will grant unto us, and the most holy Spirit will be our guide thither (h), the whole glorious Trinity is concerned for us, and will cooperate with us, to put us into possession of them, and then rejoyce over us to all eternity. The Father who forgave

(h) *Psal.* 51. 14.

LXX. *πνεῦμα*

ἡγιασμένον :

us, the Son who dyed for us, and the Blessed Spirit who wrought effectually in us, will Communicate this their joy with us and to us for ever. And lastly, to shew that you thankfully follow these Directions of the Ministers, and have in your own heart and thoughts most devoutly petitioned God for a true Repentance, and his holy Spirit (by means whereof all these incomparable benefits may redound to you) in testimony I say hereof, you sum up all in a Petitionary *Amen*, desiring it may be so, and assenting also to the truth of all this: It is most true, and therefore oh so be it unto you. *Amen*.

The Paraphrase of the Absolution.

BE it known to every one of you that hath confessed his sins with an humble, lowly, Penitent and obedient heart, that [Almighty God] Supreme King of Heaven and Earth, whose Royal Prerogative it is fully to acquit or finally to condemn, being [the Father of our Lord Jesus Christ] who assumed our nature and suffered for our sins, this great God (by his Merits) is of an angry Judge become a tender Father, and

and hath solemnly sworn he is one [~~who desireth not~~] neither taketh pleasure in [~~the death~~] or damnation [~~of a sinner~~] though never so justly deserving it [but rather] chuseth to have opportunity to shew mercy, and therefore he useth all possible means [~~that he may turn from his wickedness~~] which will bring the sinner into condemnation, that by leaving these paths of death, he might be forgiven [~~and live~~] in holiness and comfort here, and in everlasting glory hereafter. [And] to confirm this his good will, and keep penitent sinners from despair, he [~~hath given~~] and in holy Scripture communicated [~~power~~] by vertue of his Supreme Authority [~~and Commandment~~] for the exercise of this power, for when poor sinners need comfort he hath given special charge [~~to his Ministers~~] lawfully chosen by himself (and those he appoints) to be his Ambassadors, [~~to declare~~] at all times his willingness to pardon all [~~and pronounce~~] Absolution more particularly and plainly (to those that by returning and obedience do own him even) [~~to his People being Penitent~~] for all their offences, as you now from your hearts seem to be: Know ye therefore that we are Authorised in Gods name to bring to such the message of [~~the Absolution~~] from the guilt [~~and Remission~~] of the punishment [~~of their sins.~~] And by vertue of the power, and in obedience to the Command given to us by God, we do now proclaim, that not we, but [~~he~~ Pardoneth] that can do it by his own right [~~and Absolveth~~] both from guilt and Punishment [~~all them~~] be they never so many, and their sins never so great, that are qualified for a Pardon, by those conditions which are by him required, even them [~~that truly Repent~~] and heartily grieve for all their evil ways, longing to be delivered from them, and seriously purposing to amend them; these shall never be condemned, if they will trust in his mercy [~~and Unfeignedly believe~~] and are firmly perswaded of the excellency of the precepts, and the truth of the Promises of [~~his holy Gospel~~] and if they particularly accept this message of his Love therein manifested [~~wherefore~~]
 since

since God is so able and willing to pardon, and hath sent us his Ministers to offer a Pardon if you repent and believe, oh let us not loose the benefit of so gracious an offer, but [let us] all, since all are sinners, go together to the Throne of grace upon this courteous summons, and [beseech him] earnestly, who sent it to us of his favour and bounty [to grant us true Repentance] such as he can work in us, and such as he will accept, so as to forgive us thereupon, and having thereby cleansed us from by-past sins, let us most heartily beg the help of his grace [and his holy Spirit,] to purifie our hearts, strengthen our Faith, and bless our indeavours of reformation, so constantly that we may have all our desires accomplished; which petition if God shall grant the blessed event will be [that those things] even all the duties which you shall now perform, and the Absolution now pronounced, which is the office of the Minister [may please him] so as that he hear your Prayers, and seal your Pardon, and bless all [which we do at this present] when he hath cleansed us from iniquity and quickened us by his spirit, the fruit shall be present acceptance [and that the rest of our lives hereafter] which formerly have been so sinful [may be pure] from wickedness, sanctified and righteous [and holy] full of all well-pleasing, and that we may persevere all our daies in this happy course [so that at the last] when Death puts an end to the tedious sorrows, and short contents of this mortal life [we may come to his eternal joy] that is unconceivable and endless, without mixture or diminution, and which is so much above our deserts that we could not hope ever to obtain it but [through Jesus Christ our Lord] who by his Death purchased this Pardon, by his intercession prevaileth for grace, and at his Ascension took possession of this eternal joy for all that are truly Absolved; to which we all say [Amen.] Lord be it so unto us. Amen.

SECTION V.

Of the Lords Prayer.

Of the Lords Prayer in General.

S. **W**Hat hath hitherto been performed by the Church, was rather a preparation to Prayer than Prayer it self. For this Confession and Absolution answers to the Heathen Washings; and those the Jews used before they approached their altars: So that we may say the first place is by us assigned to the first and chiefest of all Prayers, which should have stood in the front of all; but only till we had repented of our disobedience; we ought not to call God Father; and till we have his Pardon, we cannot with comfort call him so. He that hath been in Rebellion, must have his offence forgiven before he presume to petition for acts of grace, so we being predisposed by Confession and Absolution, begin with this Prayer. And sure this deserves to be first, since it was made by Jesus, and edited by his divine spirit, to be a guide to, and a part of our daily Devotions (i) to be used as oft as we need our daily bread, saying these words or praying in this manner; which is all one, for that form of blessing (Num. 6. 23.) the Jews are prescribed to use in that manner, who yet keep both words (and language) in the Pronunciation; this Prayer Christ had delivered in his first Sermon *Matth. 6.* but it seems his Disciples did not then understand it for a form (k) so that the next year they requested him for a Form, such as the Doctors among them were wont to give their

(i) *Luc. 11. 1.**ἀρχή: Matth. 6. 9.**ἵνα ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι**αὐτοῦ ἡμεῖς ἐν ὀνόματι*

K

Schol-

Schollers, as a Badge of their Relation to such a Master ; and then Luke 11.

(l) *Tam longè abfuit Dominus Ecclefia ab omni affectatione non neceffarie novitatis.* Grotius.

(m) Vid. Capelli not.in.Crit.Sacr.

Man : The Compre

(n) *Quantum fubstringitur verbis, tantum diffunditur fentibus.* Tert.

(o) *Unusquisque noftram fic difcat orare, & de orationis lege qualis effe debeat nofcere.* Cypri. de Orat.

(p) *Breviarium Evangelii.* Tertul. de Orat.

five, Faith and Love, Diligence and Zeal, Conftancy and Perfeverance; and for our Bodies we beg, Food and Raiment, Health and Strength, Riches and Friends, a good Name and a long Life, fo far as they are good for us: We look back to our fins paff and humbly crave Remiffion, we look forward, firft to our duty engaging our felves in purpofes of holy Charity, and then to our danger, earneftly intreating his preventing grace and pittty, may preserve us from fin and punifhment, the fnares of men and devils: finally we look upwards in an humble acknowledgment of his goodnefs and greatnefs, and juft defervings of all honour and glory from us and all the World. In this

this one Form as we represent all our own wants, so we exercise all graces (9) here is our belief of his goodness, our persuasion of his love, our desire after his holiness, our subjection to his Authority, and hope of his Kingdom; our willingness to suffer, and readiness to do his will; here we declare our dependance on his Providence; and contentedness with his dispensations, our Penitence for former sins, and resolutions of amendment; our sense of our own frailty, and our trust in his mercy and grace, and all this ending with acts of Faith and Love, joy and praise, Devotion and Adoration: So that this Divine Form is fitted for all times,

and all places, and all persons. The ignorant must use it because he may understand it, the knowing that they may understand it better, the sinner that he may be holy, the holy man lest he become a sinner, the rich prays thus for the sanctification of his gifts, the poor for the supply of his wants, in private it extends to particular needs, in publique it unites us all into one soul, and makes us equally desire

(7) others good with our own, being indited in a publique stile; so that though it be useful every where, yet it is especially fitted for the Assemblies of the Church, where all Antiquity used it as the Salt of all other offices (8) and we in Imitation of them: for our Church prescribes it after the Absolution for acceptance, after the word of God read, and the recital of the Creed, for assistance in holiness, and confirmation in Faith, in the Letany for deliverance from evil, in the Communion Service to dispose us for a penitent hearing of the Laws of

(9) *Quot simul expunguntur officia?*

Dei honor in patre, fidei testimonium in nomine, oblatio obsequii in voluntate, commemoratio spect in regno, petitio cunctarum in pane, exomologesis delictorum in deprecatione, sollicitudo tentationum in postulatione tutelae. Tertul. de Orat.

(11) *Non singulis privatum precem mandavit, sed Oratione communis concordi prece pro omnibus iussit orare. Cyr. Epist. 8.*

(12) *Sal omnium divinorum officiorum*

God, never too often, nor never superfluously (as you may observe afterwards) for how can we too often joyn his most perfect Prayer to ours that are so imperfect, since by him both we and our prayers are alone made acceptable. Those that presented Petitions to the Roman Emperors, drew them up by the direction of some judicious Lawer : but we have this Sacred Form from the wonderful Counsellor, who came out of the Bosom of God, and knew his treasures as well as our wants, he best could inform us what was fit for us to ask, and what most likely for him to grant ; he was to go to Heaven to be our Advocate there, and he hath taught us this, that there may be a Harmony between our requests and his. What zeal and height of devour affections are sufficient to offer up this Prayer with, drawn up by the great Master of Requests, and orderer of all entercourse between God and Man?

(t) *Animata suo privilegio ascendit calum, commendans patri, quæ filius docuit.*
Tertull.

(u) *Dum prece & Oratione quam filius docuit, ad patrem loquitur facilius audiamur.* Cypr.

how sure is this of acceptance (t) which is stamped with his Image, signed with his hand, and sent in his name, his Power will make it prevalent, and Gods love to his dear Son most acceptable (u) for what can pierce the ears sooner, or melt the heart of a tender Father more readily, then the voice of his only and Beloved Son, use it therefore Reverently and heartily and doubt not to be heard.

The Division of the Lords Prayer.

The Lords Prayer hath three Parts,	1. The Preface, or Compellation	Expressing,	<div> <div>1. Charity to Men</div> <div>2. Faith in God</div> <div>3. Fear of God</div> </div>	Our Father which art in Heaven,
	2. The six Petitions, which concern	Either Gods Glory, by	<div> <div>1. The Reverence of his Attributes</div> <div>2. The Exercise of his Authority</div> <div>3. The fulfilling of his Will,</div> </div>	hallowed be thy Name, thy Kingdome come, thy will be done in earth as it is in Heaven,
		Or our own good, in	<div> <div>1. Temporal supplies</div> <div>2. Remission of sins past</div> <div>3. Deliverance for the future, from</div> </div>	give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation but deliver us from evil,
			<div> <div>1. As Supreme</div> <div>2. As Omnipotent</div> <div>3. As Gracious</div> <div>4. As Eternal</div> </div>	for thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.
	3. The Conclusion or Doxology	Being an acknowledgement of God		

A Practical Discourse on the Lords Prayer.

§.2. **O**ur Father which art in Heaven] This was the usual Preface to the Jewish Forms of Prayer

(x) *Pater noster qui es in caelis fac nobis gratiam.* Sed. Te-phil. Lusitan.

Deus noster qui in caelo unus es; in lib. Musar.

(y) *Galat. 4. 6. Servis &c ancillis non permiffum Abba vel Imma Dominis suis dicere.* in Gem.

(z) *Gal. 4. 6.*

who stiled God their Father which was in heaven (x). But since they owned not God the Son, they could not justly call God Father, and being in bondage to the Law (y) they were Servants rather than Sons, and such (by their own rule) might not call their Masters by the name of Father. This Appellation suiteth us better who are by Jesus adopted to be the Sons of God, and by his Spirit who obtained that privilege, we are taught to cry Abba Father (z), he that is the eternal Son of God himself, who hath alone right to this Name, hath

put the words in our mouths: and what fitter words to begin our Prayers then these two which include the principal requisites of Prayer, Faith and Charity, no man can call God his Father but by Faith, and he must be in Charity that can add *Our Father*, which cannot be said devoutly but by him that is free from wrath to man, or doubting (a):

(a) *2 Tim. 2. 8.*

'Tis certain God is our Father, for he hath created us after his own

Image, and begotten us again by the washing of Regeneration, he feeds and cloths us, preserves and provides for us; he teacheth us what is right, and correcteth us when we do amiss, and Finally he hath done

(b) *2 Cor. 12. 14.*

(c) *2 Sam. 7. 19.*

G. P. Talis enim est provifio humana.

like a Father in providing an eternal inheritance for us (b) even such as men make for their Children (c). He hath ever expressed a Fatherly love to us, and care

of

of us, and tenderness toward us; and this Jesus obligeth us to acknowledge (d) that while we call him Father we may be grateful to him, and have the affections of Children upon us when we come to him in our needs; trusting in his mercy, persuaded of his All-sufficiency, rejoicing in hope, and filled with love and joy and comfortable expectations, because we are going to our Father: and least if we were uncharitable to our Bretheren, that unlikeness to God should confute our calling him Father (e). who is loving to every man, we must by adding [Our] shew a universal charity to all the world, not arrogantly confining this priviledge to our selves, and out of pride or passion excluding others from it; but we must comprehend all men within it as our bretheren, sons of the same Father, making a Common Prayer to the Common Father of all mankind; not looking sordidly to our selves alone, but as members of the same Mistical body (f) having a feeling of each others wants, and desiring the Preservation of the whole, rather than our private satisfactions; we must therefore when we begin this Prayer lay aside all malice and envy, and with loving hearts, joined hands, and united voices, address our selves, as so many deer Brothers and Sisters, to Our Father, so shall we cause the Angells to Sing *Eccē quam bonum* (g) how pleasant a thing it is: and no Musick will be more pleasing in the ears of our heavenly Father. But many Children have gone to their earthly Parents in their needs, and found no relief, where they had no means to help, and could no otherwise know the love of their deer Fathers, then by a sigh or a tear. Oh my poor Child, I cannot help thee; whereas we need not fear such Returns, for our Father reigns in Heaven, the Center of all happiness; so that he can do what he pleases (h), for Omnipotence and All-

(d) *Isai.* 63. 16.(e) *Matth.* 5. 45.*Psal.* 145. 9.(f) *1 Cor.* 12. 25.(g) *Psal.* 133. 1.(h) *Psal.* 115. 3.

sufficiency are annexed inseparably to that Royal Throne. Our Lord Jesus presents us with the seat of his glory, to mind us to acknowledge his Dominion and Power, and to adore his Infiniteness and Immensity; for he whom we pray to hath all things under him, to be ordered by his will, and all Creatures, even millions of blessed Angels, to execute his Commands, and this should heighten our minds to ask things more excellent than the perishing vanities of this world; this remembrance that he is in Heaven should strengthen our Faith in his Power and Mercy, for what can we his Children want on Earth, who have a Father in Heaven that can do all things, and who is so full of goodness that he is not moved by all his glory to despise us, but whatever advantages he hath, his love makes them all ours, and he is in Heaven now, but he intends to bring us thither to him, yet while we are upon Earth we must approach with lowly addresses, and all reverence; because we come before him who is in Heaven, adored by the blessed Angels with prostrations, and veiled faces.

S. 3. *Hallowed be thy Name*] The glory of God which is the principal end of our Creation, ought to be the first in our desires, and we are doubly obliged to desire the honour of his name, both because he deserves it upon the account of his glorious Perfections, so that all the Earth is bound to adore the Name of him that dwells in Heaven, and also because he is our Father

(i) *Nullum probrum intollerabilius ignominia parentum: Quis non commotus est*—&c.

Grot. ex Eurip.

— καὶ θεοῦ παῖς.
Χρὸς πρὸς ὅταν
συνηδὴ μνηστὲς ἢ
παῖδες καὶ γὰρ.

ther (i); and if we so much desire the honour of our Natural Fathers, that no good Child can endure to hear them reproached, how much more should we long after our Heavenly Fathers glory, and pray that none might abuse his sacred Name, which if we be his true Sons will be unsufferable to us; how can we but desire it may be treated by us and all men at all times, with that reverence and Religious respect that befits

befits so great a Majesty, who is separated from this lower World as far as Heaven is above the Earth, and therefore his Name is to be esteemed as no common thing, but separated and set apart, which is the meaning (k) of hallowing of it, the regarding it as a thing truly excellent, and so it is in it self so holy that it cannot be profaned by Men nor Devils, so as to loose any part of its essential purity, any more then the Suns illustrious beams are polluted with the evaporations of a filthy dunghill; the blasphemies of hell it self cannot prejudice Gods name, any more then the barkings of Dogs and howling of evening Wolves do to the splendor of the Moons shining: and for this cause it were needless to pray that Gods name might either be or remain holy: but only, that being holy in it self, it may by us and all men be looked on as infinitely above us, and used with reverence, and an awful regard. Now this Name of his is himself and all that is his, it is himself as he can be known (l) by us, for it is his Attributes, and all that his name is called upon, all that represents him to us, or relates to him, his Works, his Worship, his Sabbaths, his Vice-gerents and Officers in Church and State, and all that is given to him or his; and since we cannot behold Gods Essence which is incomprehensible, our Reverence to him will appear by our respect to his Name, which is all we have of him with us here on Earth. Then his name is hallowed by us, and all people, when we love his Goodness, trust in his Mercy, believe his Promises; fear his Threatnings, acknowledge his Wisdom, and adore his Power, and live answerable to his Attributes. When we praise him for his works, speak well of all he doth, and worship him with Humility and Faith, true affections and hearty desires: when we keep his Sabbaths, obey Kings (his substitutes) respect Ministers (his

(k) *Levit. 20. 24.**Deut. 26. 28. 19.**Sanctificatio est se-*
peratio per modum
*excellentie. Rab.**D. Kimhi in Isai.*
56. 2.(l) *Rom. 1. 19. Gr.**το γινωσκον θεον.*

(his messengers) love his people, and inviolably preserve all consecrated things; and finally, when we demean our selves towards God and all that is his as may suit so great a Majesty, and so gracious a Father: and further, we must be careful, that since we are called by the name of Christ, that we do not profane that holy

(m) 2 Tim. 2. 19.

(n) *Sanctificetur nomen tuum per opera nostra — quocunque tempore facimus quod bonum est. Scimus quod est Sanctificatus nomen ejus magnum. Drus. ex lib. Musar. in Matth. 6.*

Ἀγαλλίζου λίαν
Θεόν ἐν ᾧ ζῶντες ὁρ-
δοῦν. Cyril. Alex.

name (m) by wicked lives, but be moved to strive to shew our Reverence and admiration of so holy a Name (n) by becoming holy, and separating from all sin, as his name is separated from all pollution; it becomes us who are honoured with his name in whatever we do or speak or think, to be careful that (by defiling and abusing our selves) we cast not dishonour on him that hath condescended to such a relation. Oh let us beware we do nothing wilfully to occasion Religion to be slandered by the enemies thereof, for otherwise our lives will be a contradiction to our Prayers.

S: 4. [Thy Kingdom come] It is the Observation of every good man, that although God is and ever shall be

(o) Psal. 10. 16.
and Psal. 29. 10.
in delirium Deus sed-
dit, h. e. Perditis
omnibus creaturis,
tamen regnum ejus
manet. R.R.

a glorious King (o) whatever become of this lower world; yet the devils hate him, and wicked men rebel against him, and their own corruptions will not fully submit to him, and all this while the great King of Kings seems to connive at all, seldom exercising his power to subdue, or his justice to punish and

destroy his enemies, so that the whole world abounds with Impiety and Confusion: and then what wonder if the Children of God, who know their Fathers Power and goodness, do earnestly desire he may more visibly reign amongst men, for his glory, and their own good
in

in particular, and the benefit of all the World, for his Kingdome is *Regimen Paternum*, and consequently our interest (p) and our happiness and therefore our Prayer; for when our Heavenly Father doth thus exercise his Authority, then his faithful servants shall be secured from their enemies, supplied in all their needs and satisfied in all their desires. Now the Kingdome of God or Heaven (q) signifies either his Kingdome of Grace or that of Glory. His Kingdome of Grace we pray may come in a double sense: 1. By an outward profession, viz. That the Gospel may be embraced in all the world, even there where now they are slaves to the Devil and their own lusts, who are servants to the Prince of darknes

(p) *Illi deputamus quod ab illo expectamus.* Tertul.

(q) *Vide Supra Ch. p. 1. §. 6.*

(r) doing his work, observing his Laws, and paying him Tribute by Sacrifices as their Leige Lord, we pray that these poor Souls may be Converted, believe, and be Baptised, renouncing their old Master; and professing themselves Subjects of Jesus and of the great King of all the World. 2. We pray his Kingdome of grace may come by a real subjection, where his Sovereignty is owned; because without this an outward possession is but like the mockery of the cruel Jews, who saluted him (*hail King*) and then smote him on the face, and so doth every professed Christian that lives wickedly. Wherefore we pray; That his Kingdome may be within us as well as among us (s) and where-

(r) *Ephes. 2. 2.*

as now his Laws are broken, his Messengers despised; his People abused, and his Enemies cherished; that by the power of his grace in all our hearts, our unruly passions may be tamed, our rebellious lusts mortified, and our naughty desires extinguished; till we all own his Authority, fear his displeasure, and obey his Edicts as we ought to do; and if any be so obstinate as still to refuse him for their King (t)

(s) *Luke 17. 21.*

(t) *Luke 19. 14.*

we

we pray that our Lord Jesus would exercise his royal power in punishing all such that others may see and

fear (*u*), and every good man desires for himself this righteous Prince (*x*) may subdue every opposing thought in his heart (*y*) and may have the absolute com-

mand over all the members of his body and faculties of his soul; and then he hopes his corruption will be restrained, his graces quickened, and all his inward man in much better order, he knows if Christ rule in his heart he shall have more freedom, comfort and peace, then ever he had before. Oh it were happy for the Christian world and every truly Christian soul, if Our Fathers Kingdome were set up in all our hearts, since we all own it with our mouths; Lord let thy Kingdome of grace thus come. Secondly, the Children of God pray for his kingdome of glory, viz. for that visible and glorious manifestation of the Kingdome of Jesus, when he shall come to dispense his glorious rewards and finall Pardon to his faithful servants, and admit them to be sharers in his joy, and partners in his Kingdome, and to pronounce the fearful doom upon his obstinate and miserable enemies, to make them suffer the just deserts of their wilfull opposition and desperate Rebellion, in unexpressible and eternal torments. In which acts the glory of his kingdome, the mightiness of his power, the truth of his word, the infiniteness of his love to his own, and the exactness of his justice to his enemies, shall be so clearly demonstrated to all the world. that his faithful ones shall be rapt with joy and wonder, and glorifie him for it to all eternity. Here alas they serve, there they shall reign, here they are despised and afflicted, vexed with their own corruptions, grieved for the sins of others, poor and disconsolate, full of cares and fears, which when Christs Kingdome comes, shall not only be done away, but exchanged for endless glory, and boundless felicity. And who can blame them

them who are weary with slavery (2) to wish for liberty, and long for that happy day which is the end of all their evils, and the beginning of that incomparable joy that never shall have end. Let ungodly persons fear and tremble at this dreadful day to them; let their tongue falter when they wish for it, and their own confusion, the holy ones of God can joyn with their bretheren under the Altar, in saying, *Come Lord Jesus, come quickly*; the sooner he comes, the sooner shall their souls be delivered and their desires satisfied in seeing and enjoying their Lord and dear Redeemer. 'Tis true, when a good man considers how dreadful vengeance will then seize on sinners, out of pitty to them that pitty not themselves; they pray that these desperate sinners may first submit to his Kingdome of grace, and are well pleased with the deferring of that day (a) and can pray with the Primitive Christians for the putting that time further off, though it be to their own loss, because so God will be more glorified, and Heavens Quire fuller, and the Musick sweeter; the more are brought home; therefore they pray, that though the Kingdome of Glory be their happiness, yet the Kingdome of Grace may first come into the hearts of all that will receive it.

S. 5. *Thy will be done in earth as it is in heaben*] As Gods Kingdome doth alwaies abide, so his will is ever done, and so it may seem superfluous to request it may be done, because it is the Rule by which all Creatures act, and they all do bring about (b) his Will, when they intend it, and when they do not, and God himself alwaies doth his own Will (c)

posse velle. Tertull.

(2) *Optamus maturius regnare non diutius servire:*

Tert. de Or.

Regnum Dei —

Votum Christianorum, confusio nationum, exultatio Angelorum, idem. ibid.

(a) 2 Pet. 3. 9.

Pro mora finis.

Tert. ibid.

(b) *Psal. 115. 3.*

Rom. 9. 19.

(c) *Deo non posse nolle est, &*

in Prax.

which

which is the limit of his infinite power, for he can do and doth what he will, and thus we had sufficiently asked it before in (*thy Kingdome come*) because this is

(d) Ποιῶν ὁ θεὸς
ἀλλὰ ἐν δούλῳ.

Herodot.

(e) Psal. 12. 4.

the property (d) of a King to do what he pleases. But as Gods Kingdome is scarce visible upon Earth, so neither is the accomplishment of his Will, for those that renounce his Authority become Lords (e) to themselves, and do their own Will, even where it displeaseth God, and though his Will be at last done upon them in their final ruine, yet this is not so properly his Will, not (*voluntas beneplaciti*) his pleasure, no more then the malefactor doth his Princes will when he suffers death by his Laws for a capital crime; because he that made that Punishment did appoint it to terrifie from the Crime, and it was not his intention any should suffer by it, so it is the Will

(f) 1 Theff. 4. 3.

(g) 1 Tim. 2. 4.

*Ut salvi simus in cæ-
lis & in terris, quia
summa est voluntatis
ejus, salus eorum quos
adoptavit.* Tertull.
ut supr.

of God that all men should live holily here (f) and happily hereafter (g), and if any will be wicked, it is also his will they shall suffer for it, but then his will is not properly done on them that suffer, but only on supposition they were obstinate sinners, which he would not have them to be: Wherefore we pray that his first and principal Will may be done in the Conversion and Salvation of all men. And having lately viewed the upper part of his Kingdome, where they are ever happy by a full and free obedience to his Heavenly Will, we long and wish, and desire that this lower part of his Kingdome (where so many are yet torally in Rebellion, and others frequently revolting when they do profess subjection) even that this World were modelled

(h) Εἰκὼν ἡ τοῦ θεοῦ.

ὅτι ἐκκλησίας ἡ ἐκκλησία, ὅτι ἐκκλησία ἡ ἐκκλησία, ὅτι ἐκκλησία ἡ ἐκκλησία, ὅτι ἐκκλησία ἡ ἐκκλησία. Clem. Alex. Strom. 40.

exactly

exactly as is consistent with the frailty and mutability of such a state; for 'tis easie to discern, that all the miseries in this world spring from our disobedience to the Laws, and our acting contrary to the Will of God, so that if the corrupt affections of the better sort were subdued, and the evil actions of the more impious did cease, and all did guide their actions by the will of God, we might be very happy even in this world, and should begin our Heaven upon Earth, so that we also pray that since 'tis Gods will for all to live holily (i) that this will of his may be accomplished; and because our Heavenly Father hath innumerable blessed Spirits there to perform his will, and they do it cheerfully and readily, fully and

(i) *Quid autem Deus vult quam incedere nos secundum suam disciplinam.*

Tert.

constantly; we see how much our endeavours come short of them, and how little reason we have to be puffed up for our imperfect duties, which are begun with reluctancy, deferred by sloth, or interrupted by vanity, carried on heavily, shaken with fears, and sometimes broken off by sin; and this prospect doth humble us while we behold them flying on the wings of love and zeal, and our selves creeping by fears and uncertainties, and it ought to trouble us that we can do the Will of so great and good a Master in no better manner: and then we shall strive and pray that we may know Gods will as fully, and desire to do it as fervently, and be enabled to accomplish it as pleasantly and as constantly as the glorious Hosts of Heaven do, both the lights in the lower Orbs which exactly observe the laws of their Creation

(k) and those glorious Angels, and blessed Spirits which in the regions of bliss, do delight continu-

(k) — *sicut caelestia semper inconcussa suo voluntur sidera motu.*

(l) *ὁμοῦ αὖ ἀνεπαύτως οὐκ ἔστι πᾶσι θεῶν δόξασις ἢ θείῳ συμπάσι· ἔτι καὶ τῶν πάντων ἀνθρώπων ἐν ἐν σῶματι καὶ μὴ διάσει θεῶν δόξασις ἢ μόνον θείῳ· Clem. Constit. l. 2. cap. 36a*

ally

ally to serve him. Oh what affections are vigorous enough to pray for the same obedience and unity, consent and uniformity among Gods Children, as is there above, where every One moves in his own place, without disturbance, thwarting, or opposition, making perfect Harmony, and keeping exact peace, and this is Gods will. But the word [*be done*] seems to others to have a passive signification, viz. That whatever happens to us or any by the will of God, whether good or evil, it may not be displeasing to us; and this further shews why we prayed his Kingdome might come, that so he may administer all things as he pleaseth, for we are not jealous as the Subjects of earthly Princes sometimes are, least our God should make his will an arbitrary law, because his Holiness and Mercy, Truth and Justice, are his will, we are most sure whatever is his will is best for us, be it Judgment or Mercy, plenty or want, health or sickness, life or death; it is the best for us whether we apprehend it or no, and we ought to wish it may be done, because we know he wills no evil to us (*m*), and if something we think ill descends from him, we may say as *Melito* did to the Emperor about the Persecutions (*n*). If thou commandest them they are good, because enjoined by a just Authority, surely though it may seem hard at present, it is judged fittest for us by him that knows our temper and need, so did the Author of this prayer learn submission (*o*) and illustrated this petition by his example, and so *St. Paul* (*p*), and to murmur against Gods choice was forbidden by a Heathen, and is so impious and foolish, that it is a wishing God out of his Throne, and the reins

(*m*) — *eo nobis bene optamus, quod nihil mali sit in Dei voluntate.* Tert.

(*n*) *Si quidem te jubente hoc faciunt bonum credamus, quicquid iusto imperatore jubente committitur.* Euseb. l. 4.

Histor. Eccl. c. 25.

— *in hoc dicto ad sufferentiam nos ipsos admonemus.* Tert.

(*o*) *Matth. 26. 42.*

(*p*) *Acts 21. 14.*

Μὴ ἀντιλέγειν &

ἀγορεύειν τῇ θεῷ ὡς οὐκ ἐστίν. Pythag.

out of his hands, that we might sit there, and rule all things by our own will; as if we wished our former petition unsaid. Sure we must not only cease to be Christians, but sober men, before we can fancy our selves wiser to contrive, and fitter to dispense all things than God himself is. *Socrates* his prayer was for what was convenient, not what he might desire (y) that is plainly, that Gods will might be done: And if we were our own Carvers we should through rashness and folly, passion and prejudice, ever choose the worst; and having such experience of our mistakes, Jesus teacheth us to desire God to order us as he pleases; and if we can live this petition, believing the pleasure of God to be always best, we shall have comfort in all Conditions, and shall glorifie God by such noble opinions of his Wisdome and Power, of his love and mercy, more then by whole burnt-offerings and Rivers of Oyl: for he that can thus fully acquiesce in Gods disposals of all things, must needs believe him to be Supreme and Almighty, and of infinite goodness and mercy: And for this we have the Angels for our Examples; who keep those stations, and do those offices God appoints them, and not what they choose for themselves: and so are all those glorified Saints above, from whom we may learn that the Will of God is to make us eternally happy at last: and why should we not give him leave to accommodate us by the way as he pleaseth, and in such manner as may bring us safest to our blessed Bretheren now in Glory?

(q) μή μοι γίνεσθ' α βέλομ' ἀλλὰ α συμφέρει: & ap. *Juvenal.*

Permites ipsis expendere numinibus, quid

Conveniat nobis, rebusq; sit utile nostris.

§. 6. Give us this day our daily bread] Having thus sought the glory of God in the first place, we now proceed to beg a supply for our bodily necessities: but our Saviour hath commanded us (r) (r) *Matth. 6. 31.* to seek that first, and hath placed

(s) — *post celestia, i. e. post Dei nomen, voluntatem, regnum, terrenis quoque necessitatibus petitioni locum facit.*
Tert.

(t) — *pars hæc pretium corpore majus habet.*

poral things also.

We have declared that we do in all things submit to his blessed will, only we crave that which we cannot subsist without; we desire to do his will and observe his pleasure as exactly as the blessed

(u) *Conversacionis quidem diligentiam eandem à vobis efflagito, non tamen impossibilitatem requirere.* Chrysost. in *Matth. homil. 20.*

Prayer had been deficient;

(x) *Vid. Hieron. in Matth. l. 1. & Tit. cap. 2. & Cassian colat. 9. ut & Tert. & Cypr. etc.*

(y) Πᾶς ἀνθρώπος ἐξ ὑποῦν δύω καὶ δέκαται —

ὃ δὲ ὄντο τὸν ἵψ' ἐξέσθ' ὑπὲρ

πένοντα ἀπὸν αὐτοῦ : Athanasius.

it first (s) in his Form of prayer, because that which is for Gods glory is also for the good of our nobler part (t) the soul, and that we might learn that the grace of God is more necessary and beneficial, then our bodily food, and accordingly we ought to pray for it in the morning before we eat our daily bread: yet when we have prayed for spiritual things, we that are flesh and not spirit are forced to beg tem-

poral things also. We have declared that we do in all things submit to his blessed will, only we crave that which we cannot subsist without; we desire to do his will and observe his pleasure as exactly as the blessed Angels in heaven; but as he does not expect (u) we should live like them without food; so we may desire him to remember the difference of our Natures, and give us our daily bread, which is so necessary for us in this frail estate, that we cannot do his will without it: and if this Petition had been wanting, this

Prayer had been deficient; nor is there any need for the ancient Doctors (x) to allegorize this Phrase, as if we asked Christ the bread of life, and the communication of him in the Sacrament for the food of our souls; for though I can admit this may be understood by way of allusion (y), yet I cannot allow it as the principal sense, nor is it below us to ask what God knows we cannot be without. By Bread then we understand all manner of food, meat

or drink (z) which is necessary for the preservation of life, and also (a) whatever is required to support our frail nature (which the Roman Laws comprehended under one word *Victus*) viz. Food and Raiment, and shelter; for the shortness of this form doth by one word (*Bread*) express the supply of all our outward wants as of life and health, safety and success in our honest callings, Riches and Friends, as far as we need them, and as God shall see to be fit for us to receive, and will bestow on us. The things we here pray for are temporal; but if we say this Petition aright we exercise many graces; for by desiring him to give, we own his Providence, and acknowledge him the Fountain of all good things, and that our labours are ineffectual without his blessing; we confess his wisdom, in leaving it him to give, how much he that knows our needs shall be pleased to dispense. We declare that we are persuaded of his All-sufficiency and bounty, and therefore we desire not to have our portion all at once in our own hands (b), lest we should be too lavish of it; but that he may be the storehouse of all good things, and that we may every day resort to him, of whose love and liberality we do not doubt, and who we know will be as able to relieve us to morrow as to day. We disclaim all unreasonable cares and fears what shall become of us hereafter (c), because our Heavenly Father, that hath all things at his disposal, will daily take care of us; and as the Israelites went every day to gather Manna (d) that no day might pass without a memento of Gods providence; so are we willing to come to him day by day, to keep our hearts free from unreasonable cares, which hinder us in seeking better things, and to make us daily mindful of

(z) *Ita panis signif. Num. 15. 9.*

Prov. 23. 6.

Ezek. 4. 16. &c.

(a) *1 Tim. 6. 8.*

(b) ἵνα μὴ ἐαυτοὺς
φύλαττε τῶν ἀγα-
θῶν ἀλλὰ τὸ εἰλό-
γεον ἀποφύγετε.
Philo.

(c) *Matth. 6. 33. 34.*

(d) *Exod. 16. 4.*

our constant dependance upon him. Here we express the

(e) *Fanem peti mandat quod solum fidelibus necessarium est, cetera nationes requirunt.* Tertull.

(f) *Prov. 30. 6. ἐπιμέλειται ὁ θεὸς τὸν ἄνθρωπον ὅτι οὐ δύναται ὁ ἀνθρώπος ἵνα ἴσται τὸν ἄνθρωπον.*

(g) *Judg. 8. 20.*

(h) *Αἶμα Ἰσραὴλ ἐν ὁδοῖς ἡ ἀρετὴ σου οὐκ ἐστὶν ἐν αὐτοῖς.* Procop. Goth. 4.

(i) *ἰσχυρὸν πρὸς τὸν κύριον ἡμεῖς ἀσμεν ἀντὶ τὸ ἀσχυρὸν πρὸς τὸν κύριον.* Paraph. *ἐπὶ ἁπλ. 1. 1. 5. 46.*

the Greeks phrase it *καθ' ἡμετέρας* accounting it a foolish thing to load our selves with much provision in our Inn, where we know not whether we shall stay one night: we only ask from day to day, that we may alwaies be ready for our readines to depart whenever God shall call us, for over-much plenty might make us unwilling to dye. Herein we vindicate our selves also from sloth and injustice; because we pray for our own bread; that is, that which we shall get by his blessing on our honest labour; for every good man will (not like an idle drone

(k) *2 Thef. 3. 12.*

prey upon others labours but) earn and eat his own bread (k), and had rather want it then tear it from others by violence, oppression, sacriledge, or rebellion,

or

or rather then he would, by fraud or flattery, lying or cheating, deceive his neighbour of what is justly his. If any here object, many rich men have goods laid up for many years and need not ask their daily bread; I answer. The Rich need Gods blessing to prosper and preserve what they have, as the poor do to give them what they have not: nor can their meat nourish them (1), their garments warm them, or their pallaces defend them, (1) *Matth.* 41. 4. without his blessing: what one hath more then another is here confessed to be the gift of God, and Christ teacheth the rich humility, by shewing them whence their abundance came, and by whom it is continued; and least they should despise the poor, they learn that if God withdraw his blessing, they will soon become both alike; wherefore he that hath, as well as he that hath not, must every day on his knees beg a piece of bread, or a power to use it, and a blessing upon it. And thus we have begun to pray for our selves; and Jesus teacheth us to begin at the lowest step, and first to ask relief for our bodies; assuring us that our Heavenly Father cannot hear his Children cry for bread and not supply them; and when he hath done so, we may from his kindness in lesser things, be encouraged to ask for our Souls, which he is more concerned for; but it would seem presumption for us to ask the greatest first, who do not deserve the least. *Genes.* 32. 10.

S. 7. **And forgive us our trespasses, as we forgive them that trespass against us**] The Particle [and] connects this to the former Petition, and declares we are continuing those requests which concern our selves; and we have need to look further then our earthly needs; least if we obtain a supply for them,

from his bounty, (m) and do not procure a Pardon from his mercy, our food should sat us for the slaughter. If we rightly apprehend the

(m) *Consequens erat ut observata Dei liberalitate, & clementiam ejus precaremur; quid enim*

alimenta proderunt, si illi reputamur reverà quasi taurus ad vicissinam? Tertull.

danger of our souls, all the enjoyments of this life can yield no more pleasure to us, then the curious fare presented to that Persian Captive (designed to be sacrificed) when he remembered the knife and the Altar. The fears of Gods eternal vengeance will imbitter all our abundance; and therefore we add a prayer for forgiveness, without which we cannot relish our daily bread; nor do we think our food so necessary. as the remission of our offences, the want of that could but bring us to a temporal death; but without this we shall loose everlasting life, and dye in eternal misery: and the necessity is also as universal, for as no man can live without bread, so no man can live comfortably here or happily hereafter without mercy; for all men have sin-

(n) Rom. 3. 23.
*Sciebat Dominus se
 solum sine delicto esse.* Tert.

ned (n), and those sins cannot be done away without mercy; which every man that lives by bread must pray for, even the best of men; and as often as they pray for that, even every day they must also ask

Pardon of Almighty God, because no day is wholly inoffensive; and our Lord Jesus would here set our sinfulness daily before our eyes, to make us constantly sensible that we are unworthy of the meat we eat, and all outward blessings which we receive; and to make us continually humble and penitent. He knew before that even the best of men had sin, and prescribes this petition as daily useful to all his Disciples; and those who out of ignorance or pride think they have no sin. do exclude themselves out of the number of his Schollers, who have all learned to pray for Absolution. But to be more particular, let us observe how many Duties are exercised in these few words, even all that becomes the address of a true Penitent; Confession and self-accusation, Contrition for and Aggravation of the sins, deprecation of the punishment, with acknowledgement of the justice thereof; Faith in a Redeemer, and hope in his Merits: First we herein daily confess our sin, our very asking pardon is an acknowledgment we are guilty, and we appropriate

appropriate them to our selves (e); for though Jesus did suffer the Punishment, we acted the Crimes; which we here being mindful of his bitter Passion, do own with sorrow, calling them *Our Trespases*;

and in that word we signifie the vast number of our transgressions; this plural indefinite word declares them very many, which we have committed against God and our neighbour; not against one, but all his laws, not once, but many times: And further we confess they are as heinous as numerous, viz. trespases and injuries, done to God himself by us

his poor Creatures (p), in his own person, or in his subjects, our neighbours of whose Rights he is the Protector, and the avenger of their wrongs; we have broke down the hedge of Gods laws, and by our disobedience disowned his supremacy, and denied that duty which we owed to him, whereupon sins are called debts (q), because God being

our supream Lord, Creator and preserver, we are bound to obey all his pleasure, and to do his commands; specially having voluntarily promised this in our Baptism; wherefore if we pay not God this due and vowed obedience, we are debtors to him, and must discharge and satisfy by suffering the Penalty (r), unless we can find a surety to undertake for us. Oh what can set out the heinousness of sin more lively! it is a wrong and injury done by us poor miserable wretches, against the Laws and Au-

thority nisi donatur exaltio. Tertul. ut supr. (r) Si non reddit faciendo justitiam, reddet patiendo miseriam. August,

(e) *Exomologesis est petitio venie, qui petit veniam delictum confitetur.*

Tert. de Orat.

(p) 1 Sam. 2. 25.

(q) *Matib. 6. 12. ὀφειλόμενα the same Luke 11. 4. τὰς ἀμαρτίας confer Luke 13. 2. cum ver. 4.*

Τὰ ἀμαρτήματα οὗς ὀφειλόμενα ἀναγκασί. Chrysost. de pœn. 2.

Debitum in Scripturis delicti figura est, quod perinde iudicio debeat, nec evadat justitiam ex-

thority, and the Rights of that God who made us, and whose Covenant-servants we are; and to this we must add that we are liable to his just and severe threatenings; and may be (if God please) summoned to his Bar, endited for this Debt, nay Condemned for it to eternal Torments for the satisfaction: But only that his Mercy and Wisdome hath found a gracious Redeemer who hath taken these Trespases upon himself; and made a fuller satisfaction for them, then we could have done by eternal sufferings. And it must be supposed we believe the satisfaction of Christs death, and by it hope for a Remission; or else what encouragement have we to ask pardon, and confess a debt when we are insolvent, and that to a just and true God that must have satisfaction; this were to ask impossibilities, to desire God to be unjust. But our Lord Jesus who payed our scores, hath sent us to his Father with these words in our mouths, and he calls them truly *Our Trespases*; to shew his love in redeeming us, and Gods mercy in forgiving us, not to make us fear them as unpardonable: for when we remember our Redeemer we have lively hopes in the midst of our humble acknowledgments: because he that payed our Debt, makes the same request in heaven for us. That God would clear us and charge our iniquities upon him. But because we are so apt to remember our needs and forget our duty; to pray for good things to our selves, and neglect the doing them to others, our master hath annexed one of the greatest duties of the Gospel so close to this necessary and desirable request, that we cannot ask forgiveness of God, but we must promise the same to our neighbours, that so Christ may make peace in Earth as well as Heaven; we must declare not only to lay aside our groundless prejudices against our bretheren, but to q it all pretences of malice or revenge, even to those who have not payed us the returns of love and duty where they were obliged to it, and to our enemies that have wronged and harmed us by thought word or deeds. Not that our Pardon from God depends absolutely on this, or is merited by it: but
because

because it is most reasonable, that we who request forgiveness of our offences against God, should forgive the lesser debts (s) of our bretheren to us; which are fewer in number, smaller in value, committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty injuries, deserves to be strictly accounted with himself, and may blush to ask of so great a God, to abate of his rigour, when he a mortal creature will not do it to his Equall: how can such a malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those compassions: such a mans person must be hatefull to our Heavenly Father, because he is so unlike him (t); and his request odious because it is unreasonable and impudent. Wherefore take heed least by your malice and uncharitableness you involve your selves into the wrath of God for your own greater injuries and offences.

μᾶλλον ἢ λαμβάνων · Libanius

(s) *Veniam det facile cui venia est opus. Eccclus. 28. 3.*
Matth. 18. 24.
cum 28. 10000
Tul. b. e. nostrae monet. 1870500
lib. 100 Denar.
b. e. 3. lib. 2. sol. 6.
den. vide Waser.
de Num. ap. Critic.

(t) *Matth. 5. 45.*
ὁδοι αὐτοῦ ὁμοιοί :
Grot.
ὅστις ἐν ἐοικέναι βέλ-
λει θείας ἀφίης
πρωίας χαρίτω
Sophist.

§. 8. And lead us not into temptation, but deliver us from evil] Temptation doth not in its prime sense in Scripture signifie a sollicitation to evil, but any kind of tryal (u) in order to the discovery of what we are; whether it be done by a Friend, as when God tempted Abraham, Gen. 22. 1. (or glorified him as some read) with a

(u) *2 Cor. 13. 5.*
Heb. 11. 29.
and is expressed both
by δοκιμάζειν and
πνεύματι. Dua

sunt tentationes, una quæ desipit, altera quæ probat; secundum eam quæ decipit, Deus neminem Tentat. Aug. Tract. 43.

design

design to manifest the strength of his Faith; or by an

(x) James 1. 13.

enemy as when Sathan desired to sift St. Peter (x), not to purifie him, but to manifest that mixture of chaff

he could find in him; and because evil objects thew what we are, and declare us to be evil if we comply with them; therefore the setting evil things before us, to draw us into sin, are also called Temptation; but God never tempts thus, he may try us by Afflictions;

(y) 1 Pet. 1. 6, 7.

and put us in the fire as Gold (y) to separate us from our dross, nay

(z) Zech. 13. 9.

he will do it (z), and it is a sign

(a) Heb. 12. 6.

of his love (a), and ought to be a

(b) James 1. 2.

cause of our joy (b), and David

(c) Psal. 139. 23.

begs it as a favour (c). Nor do

any but cheats and hypocrites fly this tryal, or fear to be inquired into. Gods Children are willing their Father should try them and tempt them here, with intentions of mercy, rather then to pass the severe Tryal before the last Tribunal: and as to these tryals and temptations, Christ would rather teach us to pray to be supported under and carried through them, then never to be lead into them; which if Gods grace be with us, may be for our advantage and honour, and his glory. Wherefore by Temptation here we are rather to understand the being enticed to commit sin, or however a trying whether

we will sin, and thus it well follows the former Petition (d), for having considered the heinous nature and dangerous consequents of former sins, and prayed for the forgiveness of them; if we spoke that out of a real fear of those dreadful miseries, we cannot but desire we may never more fall into such desperate circumstances; and to quicken this request, let us consider.

(d) *Ut non de remittendis tantum sed etiam de avertendis in totum delictis supplicemus.* Tert. de Or.

Illud ut præterita expiuntur, hoc ut futura vitentur. Oros. de liber. arb.

Our enemies are many and mighty, vigilant and politick, that we are naturally easie and willing

willing to be deceived, rash in our choices, heedless of danger, neither considering before nor examining afterwards, and so shall certainly fall every moment if God in mercy do not help us: and if we be humble, and fear, and heartily call for aid against sin (e), although we should fall sometimes, we declare our hatred of it, and if we be not totally free, yet we manifest a desire to be free from all; and for this we rely not on our own strength, but as Jesus hath taught us humbly beg strength from Heaven every day against it. But some may wonder why we desire God would not lead us, &c. sure he that hates sin so perfectly, and so lately forgave us, will not tempt us to commit more (f); 'tis most true, Sathan is the Tempter (g) (and so his name Sathan in Hebrew signifies) he being miserable by sin (h), desires to make men partners with him in sin and misery, by working on those lusts (i) which do draw us into sin. But the Devil himself is under the Command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us (k), so that he could have no power against us except it were given him from on high (l), and he obtains leave from God sometimes to try us, and so Christ was led (m) by the spirit of God as a Champion to combat Sathan: in such case our frailty might make us pray and fear that we might not fall by such a tryal. But other times God in his displeasure for one sin, suffers us to fall into another; not by enticing us, but by withholding that grace which should restrain our evil desires,

and

(e) ἡ ἐν; δυνά-
τον ἀναμάτητον
ἡδὴ ἦ; ἀμήχανον·
ἀλλ' ἐκείνο δυνάστην
θεῶς τὸ μὴ ἀμαρ-
τάνην περὶ τοῦ δι-
ωκεῖν. Arrian.
l. 4. c. 12.

(f) James 1. 13.

(g) Matth. 4. 3.

(h) Solatium per-
ditionis suae perden-
dis hominibus opera-
tur — Laët. de
orig. er.

(i) Jan. 1. 14.

(k) Job. 1. 12.
Chal. P. Exiit Sa-
thanas cum licentia
à coram Domino.

(l) John 19. 11.

(m) Matth. 4. 1.

and loosing Sathans chain, and leaving us encompassed with opportunities and engaging circumstances, which we are likely to fall by, and thus the Scripture phraseth,

(n) *Matth. 26, 44.* *Ne me inducas in manum peccati nec in manum transgressionis.* Seder Te-phil. Lusitan. *Entering into temptation (n),* and the Jews in their Forms being led into the hand of temptation or sin. And let us remember how often by one sin, and desires after more, we provoke God to expose us to such circumstances as will infallibly bring us into some grievous transgression; but our comfort is, that God is our guide and he will direct us, and lead us in the right way; he foresees the enticing baits, and evil objects, and wicked company, which are in ambush for us; and if we rely on his mercy, and follow his guidance he will conduct us so as to miss them all, or give us strength to overcome them, though we have neither wisdom to discover nor strength of our own to avoid the danger: wherefore we pray him to lead us, who can restrain the powers of darkness, and desire we may not provoke him to lead us into evil circumstances and dangerous occasions, nor let loose our infernal foes, nor leave us to our selves, which is the prime intent of this Petition, in its first Branch. As to the last clause of deliverance from Evil, *Tertullian* and many others take it to be a

(o) *Et respondet clausula interpretans quid sit ne inducas-- hoc est enim, sed deus nos a malo.* de Orat.

fuller explication of the former (p), and by Evil understand the evil of sin: as if we were not unwilling to be tempted by afflictions or solicitations if it be our Fathers pleasure; provided he would by his grace prevent us from sinning and falling into iniquity by them: temptations and tryals if they occasion not our sin, may humble us, and quicken our prayers, mortifie our lusts, and exercise all our graces; and therefore we only desire whether God, or Satan (by his permission) try us, we may be innocent: Or with the Antients we may take the word [*ἁπλοῦς*] for the Evil

Evil one, that is the Devil, who is so called in Scripture (*p*), and thus we shall avoid a Repetition, (which cannot be supposed in this compendious form) and the sense will be, that God would not deliver us up to sin, least our enemy the Devil, taking advantage thereby, seize our hearts when God hath abandoned them, and we become his slaves, and forfeit to destruction. Or lastly we may by Evil understand the effect of sin, *viz.* the evil of Punishment, that we may not be drawn into any wickedness, nor into that which certainly follows it, sickness, losses, crosses, death temporal and eternal, which are the wages of sin, and of which the Devil is the Executioner; so that the two last senses may very well stand together, *viz.* That God would not put us out of his protection, nor deliver us up into Sathans power, either as a Tempter first to entice to sin, nor as a Tormenter afterward to execute and inflict upon us what those sins deserve in this world, or the world to come. The sum is, that Sin is a dreadful thing, and gives Sathan power over us and possession of us, and makes us liable to be hurried on to more wickedness by banishing Gods holy Spirit, and by taking off his favour, it opens a way for all the miseries and mischiefs of this world and the next to fall upon us; upon the serious consideration whereof we not only crave the remission of past sins, but earnestly beg that we may never more fall into transgression, and then we doubt not but to be safe from all Evil.

S. 9. *For thine is the Kingdom, and the Power, and the Glory, for ever and ever, Amen.*] Some have imagined this Conclusion was added by the Greek Church to this Prayer, not spoken by Christ, because all the old Latine Copies want it wholly; and

(p) 1 *John* 3. 12.
Ephes. 6. 16.
Matth. 5. 3.
 Castal. *à Diaboli.*
ibi. Tert. *à maligne.*
 Πονηρὸν ἐστὶν αὐτῷ
 ὁ διάβολος καὶ οἱ
 καλῶν ἡμῶν
 ἁποσπῶντες αὐτὸν
 πάλαιμον.
 Chrysost.

and all the Greek in *St. Luke*, and some in *St. Matthew*, nor is it expounded by the Latine Fathers; others plead it is agreeable to the Jewish forms, and generally found in the Original of one Evangelist, and in the Syriack and Arabick, both ancient Translations, and is expounded by *St. Chrysostome* and *Theophilact*: But our Church hath chosen a middle way, and hath annexed it here in the first repetition of the Lords Prayer, and in some other offices in other places hath omitted it, not as if it were not of Divine Authority, but therein following *St. Luke* as here *St. Matthew*. And it is very unlikely those holy Fathers should presume to add their own inventions to this Venerable Form of Christs own Composure: It is more probable, that our Lord delivering this Prayer twice, did add the Doxology at the first time which is recorded in *St. Matthew*, and leave it out the second, which is set down in *St. Luke*; and hence the Latine Copies [which were very confused and full of error] might leave it out in both, least the Evangelist should seem to differ in so considerable a matter: But however it was, it is most for our profit to wave these inquiries, and labour truly to understand it. It is known, the Jews concluded all their Prayers with a Doxology or form of praise, and

(9) In *Matth.*
6. 13.

Quia tuum est regnum, & in secula seculorum regnabis gloriosè.

(11) *Philip.* 4. 6.
with thanksgiving.

(*Drusius* saith) in these very words (9), and our Lord Jesus delighted in imitating their customs, though here the reason is weighty; for a Prayer is scarce compleat without praises (11); it being sordid to ask all from God, and return nothing to him, Prayers may seem more necessary, but Praises are as much our Duty, and more lovely; Petitions fit the Earth, but the glorifying God is the i-

mitation of the Celestiall Quire, who sing a song much like this conclusion of the Lords Prayer

er

er (s), and we do well to learn it here, against we come to use it there. We began these Devotions with his glory, and now we end with it, that this may be the beginning and end of all our actions (t) : we now give that to him our selves, which we prayed might be offered him from others. For the sense of these words, they may be an acknowledgment of his infinite perfections, who is not praised by flattery, but by a bare confession of the truth, what he really is and hath, in, by and from himself; and we fall

short of what he is and deserves in our most exact acknowledgments, for his Kingdome is everlasting and universal, his power infinite and unlimited, his glory transcendent and incomprehensible, we may repeat them, but can neither fully comprehend them nor express them but by silence and admiration; only we confess our own subjection, weakness and misery, and ascribe all these to him; Kings must lay down their Crowns, Mighty men their Strength, and the Honourable men of the Earth their glory at his foot-stool. These words considered in themselves thus, are an Act of Praise, but being connected to the prayer by the particle [for] they are a proper Conclusion to this Divine Prayer, and seem to contain a reason of every Petition; for we are obliged to pray that his Kingdome may come, because he is the right and lawful King of Heaven and Earth; and to desire his will may be done, because he hath the just Power and Supremacy over all to command what he pleaseth; and to wish his name may be hallowed, because he is glorious in himself. and deserves all possible praises from all the World: so likewise in the three last Petitions, of him we ask for a Temporal supply, because he is the King of all

(s) Rev. 5. 12, 13.
Chap. 11. 15. — nos
Angelorum —

— Candidati jam
hinc caelestem illam
vocem in Deum, et
opercium futurae cla-
ritatis ediscimus.

Tertul. de Orat.
(t) Rom. 11. 36.
Horat. Od. 1. 3.
od. 6. Hinc orate
principium, huc refer
exitum.

all Creatures, and all provisions are his: of him we beg a Pardon, for he only hath full Power and just Authority to dispense it; and of him lastly we request deliverance from Sin and Damnation, because he may have the same glory from us as he now hath and ever shall have from the blessed Saints, whom he hath brought to his heavenly Kingdome; or if this seem too nice, and we reflect upon the whole prayer together, here we are struck with reverence in remembrance of that great King we have spoken to; we declare why we make our addresse to him, and what ground we have to hope for acceptance with him. His is the Kingdome, therefore we his poor subjects do petition him; and it is his Prerogative to help, and by his Supremacy he may do it. His is the Power, therefore we his weak impotent Creatures look up to him and rely upon him, who is able to do all we desire, and being Almighty can perform it. His is the Glory, and therefore we vile sinners that can do nothing without him, though we deserve nothing from him, yet we present our necessities before him, that by his free grace he may have that glory from us, which he hath from all others that he hath formerly relieved: Leave thy prayers then with much comfort in his hands, who is thy Heavenly Father, and may do abundantly for thee by his Right, and can do it by his Power, and will do it for his Glory, both this day, to morrow and for ever; come when thou wilt, he is and hath Kingdome, Power and Glory, from everlasting to everlasting, this is no mortal King, nor fading Power, nor transient glory; but all endures longer then thy wants, even for ever and ever. Oh how hearty an *Amen* mayest thou say to this Prayer, since as thou hast great reason to desire all these things should be granted, thou hast as good ground to believe they shall. *Amen*

*The Paraphrase of the Lords Prayer after
the Absolution.*

Most merciful Lord God, who hast owned us for thy Children by Creating us, preserving and providing for us, and after our manifold disobedience hast by this gracious promise of Pardon, again encouraged us to call thee [~~Our Father~~] thy mercy in receiving us exceeds the Compassions of Earthly Parents; and thy infinite goodness and power do evidence thy glory, and reach us humbly to adore thee [~~which art in Heaven~~] and therefore thou canst do what thou pleasest in all the world. But we are so transported with thy admirable pittie towards us and all poor sinners, that forgetting our own wants, we heartily desire thy glory, even that by us and all men [~~hallowed~~] sanctified, revered, and for ever feared may [~~be thy Name~~] from which we have had our help, and thy Attributes in which we have our comfort; let us ever express a fervent love and dutiful regard to thee, and all belonging to thee. Oh Lord we lately were (as many yet are) in rebellion against thee, but since we have found thee so merciful a Prince, Oh let [~~thy Kingdom come~~] into all our hearts, to rule us by thy grace, and to fit us against it shall come in glory, for the Crowning of thy servants, and the Condemnation of thy Enemies, whose misery thou delightest not in, but deferrest thy coming, because it is thy will we should live in holiness here and happiness hereafter. Dear Father let this [~~thy will be done~~] by our obedience to thy Word, and submission to thy Providence, for then shall all the world be happy, when thy good will and pleasure is done by us and on us thy poor Creatures [~~in earth~~] as readily and fully, as constantly and cheerfully [~~as it is in Heaven~~] by the blessed Saints and Angels, whose food it is to execute thy Commands: But Lord thou knowest the frailty of our nature, and the misery of our Condition,

M

which

which needs continual support and supplies, and foreteth us to beseech thee who hast all blessings at thy disposal to [~~give us this day~~] which for any thing we know may be our last, and therefore we look no further nor ask no more then [~~our daily bread~~] even so much food and raiment, health and wealth, prosperity and success, as thou seest is necessary and convenient for us in this state of life and condition in which thou hast placed us, that we may be able to serve thee, not encouraged to forget thee, or enticed to encrease the number of our sins, which are so many already, that we must daily acknowledge and bewail them; and remembering the vengeance due unto us for them, we earnestly beseech thee to pardon [~~and forgive us our trespasses~~] against thy righteous laws and just authority for Jesus sake, who hath made satisfaction for them: gracious Lord by his Merits forgive us [~~as we~~] by the help of thy grace, the injunction of thy Gospel, and the example of thy mercy [~~forgive them that trespass against us~~] in fewer and lesser matters: we tremble at the remembrance of all those amazing miseries which our former sins made us lyable to. Oh let that mercy which moved thee to Pardon us prevail with thee to become our guide, and though we deserve to be deserted by thee, yet that we may never fall again into those dreadful circumstances [~~lead us not~~] into any dangerous occasions or opportunities of sin, but though many snares be laid for us, guide us so by thy Providence that we may seldom fall [~~into temptation~~] and never fall by it; least Sathan who desires our eternal ruine, again get power over us and advantage against us, let us not be a prey to his malice [~~but deliver us from evil~~] which he inticeth us to as a Tempter, and will punish us for as a Tormentor, that we may not deliver our selves over to him by sin, nor thou give us up to his wrath to execute thy sentence upon us for it. These mercies we need, and though we are unworthy, yet we petition thee for them, thou mayest help us [~~for thine is the Kingdom~~] thou canst do it, for thine is [~~the power~~] thou wilt do it for us as thou hast freely and frequently

frequently relieved poor penitent sinners; for which Men and Angels do acknowledge thine is the Praise [~~and the Glory~~] and we shall by thy mercy to us be obliged to joyn in this just acknowledgment, which shall be made to thee in Heaven and Earth [~~for ever and ever~~] world without end [Amen] be it so.

SECTION VI.

Of the Responses.

First of them in General.

§.1. **A**fter this devout address to God in that incomparable Prayer which Jesus taught, are added some short and pithy Sentences, in which the People are to bear a part; according to the manner of the Primitive Christians (u), who used this so constantly, that Eusebius (x) brings it as an Argument to prove the *Essenes* were Christians, because they sung by turns, answering one another. They did so indeed among the Jews, but those duties were performed by the Priests and Levites only: But Christians have a greater Privilege, and every man is so far a Priest (y), as to have leave to joyn in this spiritual sacrifice, and it is for the benefit as well as honour of the people: For

First, This shews their full Consent and Uniry in all that is Prayed for; which Christ teacheth us to be necessary that our Prayers may be heard (z). Nor is their silence sufficient to expresse such a consent as is here required; for they must not only be willing these things may

(u) ὁ λαὸς τῷ ἀκροῖν καὶ ὑπο-
ψάλλειν. Con-
stit. Ap. l. 2. c. 3.
(x) Euseb. Hist.
Ecc. l. 2. c. 17.

(y) 1 Pet. 2. 9.
Revel. 1. 6.

(z) Matth. 18. 19.
Gr. συμφωνήσαν.

be prayed for, but they must desire God should look on it as every ones particular request; and accordingly

Minister and people must with one mouth, as well as one mind (a), praise God.

Secondly, This quickens their Devotion by a grateful variety, making those holy offices pleasant, which our corrupt nature is so apt to think tedious; and

by a different manner of address making the time seem short (b), and the Devotions new; so that we may be as fresh as in the beginning of our Prayers.

Thirdly, This engageth their Attention, which is apt to stray, especially in Sacred things, and most of all if the people bear no part: But when they have also their share of Duty, they must expect before it comes, that they may be ready; when it is come that they may be right; they must observe, and after take heed to prepare against the next Answer they are to give. How Pious therefore and Prudent is this Order of the Church thus to intermix the Peoples duty, that they may be alwaies exercised in it or preparing for it, and

never have leisure to entertain those vain thoughts, which will set upon us, especially in the house of God (c), if we have nothing to do? And assuredly the general

neglect of this Duty of answering in their course hath introduced so much laziness, sleeping, irreverence, inadvertency and weariness into the house of God. Our Pious Ancestors may make our Devotion blush, when we see them all the time of Prayer in *procinctu*, with their knees bended, their hands lifted up, their eyes fixed on the Minister, and their hearts and mouths ready to say *Amen*, and answer where ever it was required: And if ever this Devotion be restored in the Church (which all good men passionately wish) it must be by learning the people zealously and conscientiously

ously to joyn in these pious Ejaculations allotted to them, which that they may do, I shall now explain them to every ones capacity.

S. 2. **Lord open thou our lips : And our mouth shall shew forth thy praise.**] This sentence with many of those that follow, are Endited by the Spirit of God, taken out of that excellent repository of Devotion, the Psalms of *David*, from whence the Jews took the greatest part of their Liturgy, and the Primitive Christians collected their Prayers (d), and composed their Hymns out of (d) See Dr. Ham- it, because it contains variety of monds *Preface to* prayers and praises, exactly fitted his *Annotat.* for all persons in all circumstances,

as pertinent as if they had been made for the present occasion ; and so we shall find this to be which we now consider. The words are to be found in *Psalm Lxxv. 15.* and were antiently transcribed into the Christian Liturgies, for they are ordered to be three times repeated in that antient, one attributed to St. *James* (not to mention them of later date :) And nothing can be more pertinent when Minister and people apply themselves to praise God ; for speech is the gift of God (e), and that in (e) *Prov. 16. 1. Exed. 4. 11.* which man excells all other Crea- (f) *Psalm 16. 9. gloria mea LXX. η γλωσσις. Vid. Psalm 36. 12. & 108. 1.* tures, and was given us to this end, that we might glorifie him, whence the tongue is called our glory (f), because it is the instrument of his praise. But we here do not only acknowledge our speech was given

us to this end, but desiring now to make a right use of it, we beg his help, and confess from him we have the faculty, and the exercise of that faculty in every Act, especially in holy things ; wherein unless he open our lips, we cannot set forth his praise. This is the sense of the words considered absolutely and alone. But the Observation whence they are taken (out of the most famous Penitential Psalm) and where they are set (soon after the Confession) will afford us another pro-

fitable exposition. *David* useth them after the Confession of his grievous sin, and earnest supplication for Pardon, and we use them in the Close of the Penitential part, before we begin our solemn praises and petitions, intimating, that till we have some hopes of our Pardon, we cannot proceed any further, and so we briefly, but zealously press that great sute for mercy; because sin and the guilt of it doth stop our mouths,

(g) *Matth.* 22. 11.

Gr. ὁ ἰσχυρὸς.

(h) *Gen.* 44. 16.

*Quid scribam vobis
a: quomodo scribam,
aut quid omnino non scribam hoc
tempore nescio. Tacit. Annal.*

the famous *Origen*

(i) *Epiphani. Panar.*

l. 2. Tom. 1. here.

64.

is an instance, who having been compelled to sacrifice once (i), was long after struck dumb with reading the 16. verse of the 50th Psalm; *But unto the ungodly saith God what hast thou to do, &c.* and broke off with tears not able to proceed further: which least it should happen to us, and a guilty conscience should spoil the musick of our Praises, or seal up our lips in Prayer, we here do beseech him by speaking peace to our souls, to give us such hope of his forgiving mercy, that whereas our fear, shame and grief, makes us stand mute as so many guilty persons before him, we may have (ἡμετέριον) a freedom of speech in his presence, when by the comforts of his Spirit, the terrors of offending slaves, are changed into the liberty of reconciled sons: which mercy if he grant, you do all engage to use it to his glory, and resolve it shall kindle the flames of gratitude and love in all your hearts, and your mouths shall bear witness to it; as you are praising him for other things, you will think of this pardoning

pardoning mercy, and redouble your Eucharistical gratulations; and no doubt this Petition shall be heard, for you desire it not only for your own benefit, but to fit you to set forth his praise. We have cause when we go about to glorifie God, to cry out we are of unclean lips (k); but if God send hopes of remission, when the (k) *Isaj. 6. 5.* Seraphim toucheth our lips, and taketh away our iniquity, then we shall be fit for all holy duties, and with that Prophet readily say, *Here I am, Lord send me.*

S. 3. O God make speed to save us, O Lord make haste to help us These words are frequently repeated

in the Book of Psalms; and are not much varied from that form of Exclamation (l) which the Jews contracted into *Hosanna*, which signifies *Save now Lord we beseech thee*; but the old Latine Liturgies (m) do assure us it is taken out of the 70th Psalm, though it be found also *Psal. 40. ver. 13.* and there you may behold *David* surveying his sins more numerous than his hairs, more weighty then his heart could bear, terrified with which sad spectacle, he breaks out into this passionate ejaculation; and it may well befit our mouths who so lately have been Confessing our offences; and it contains all

that any penitent sinner, about to put up his Petitions, need sue for by way of Preparation; viz. Deliverance and safety from evil, and help in that which is good. We suppose our selves like a besieged City, our sins behind threaten us, and our corruptions have blocked us up before, and fear is on every side, yet still the way to heaven is open, and we send these Prayers upwards to the place where the King of Heaven resides, for a speedy rescue to be granted to

(l) *Psal. 118. 25.*
Heb. נָשָׂא נַפְשִׁי
Obsecro Jehovah ser-
va nunc. Jun. &
Trem.

(m) *Deus in adju-*
torium meum inten-
de. Psal. 70. 1. vñ.
Græc. V. D. D.
Duport.

—*ὁ κύριος βοήθη*
αὐτὸν ὁ σωτὴρ
αὐτοῦ
ut LXX.

(n) 1 Sam. 11. 4.
2 Chron. 20. 12.

his distressed subjects (n): when we look back and see our innumerable iniquities, we cry out, O God make speed, &c. when we look forward to all those duties which we are to do, and the great opposition we are sure to meet with; we say, Oh Lord make hast, &c. Our guilt will make speed to pursue us, and Satan to destroy us, and evil thoughts to hinder our Devotions, wherefore we must beg that our gracious God will also make hast to save and help us, just now when we are in danger

(o) *Bis dat qui ci. o*
dat. Senec.

and need, and it will double (o) the kindness; we need not fear he will call these speedy, cries impatience or presumption, but prudent fear of our imminent danger, and a right apprehension of our urgent necessities; and for our comfort let us remember, they

(p) *Proprium est*
liber. et facientis ci-
ta facere, Sen.

(q) See Prov. 3. 8.

that are the most liberal are the most speedy (p) in doing good; he that we make request to charged us (q) never to put off a necessitous person till the morrow if we have it in our power, as he ever hath it in his, to help us, wherefore be assured he will save and help thee this day; and by the speed of his help give thee cause in the next place to sing, *Gloiy be to the Father, &c.*

S. 4. *Gloiy be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end, Amen.* Although the words of this excellent Hymn are not in

(r) *Isai. 6. 3.*
Unde hymnum.

τεωv origi-
nem duxisse fertur
in Eccl. Græc.

(s) 1 John 3. 7.

Scripture, yet it is a Paraphrase on the Song of the Seraphims (r), and is expressly grounded on Gods word (s), not only as it is an act of Adoration to Almighty God; but as it is a particular address to each person of the blessed Trinity; who being equal in their Godhead, are equally to be worshiped, which if it were needful might

might be fully proved; but it is sufficiently done already. This truth indeed by the malice of the Devil, and the envy of ambitious and wicked men, hath met with more opposition, than all other Christian Doctrines; the *Arrians*, *Sabellians*, *Eunomians*, *Apollinarists*, *Macedonians*, and almost all Hereticks denied either the Divinity of one, or Equality of all the Persons;

but the Church got this advantage (t) by it, that this fundamental article, was more narrowly examined, clearly explained, and fully proved then otherwise it had been; and among other good effects of these bad causes was the compofure of this Eucharistical Hymn (as some think) or rather the enjoining it in daily use (which I rather believe) for there are many footsteps of it before *Arrius* time, or any of those Councils which condemned him, and though before the danger of this heresie, every one of the Fathers had a

form of Doxology of his own, yet with little variety of words they all expressed the same thing, viz. to ascribe all honour and glory to the three Persons of the glorious Trinity. Nay these very words are set down by *Clemens of Alexandria* (u) as the Christians form of praising God [above 100 years before the Council of Nice, An. 190.] besides it appears it was used in the service of the Church before, or somewhat very like it (x), because the *Arrians* did alter the antient form into, *Glory be to the Father by the Son, and in the holy Ghost*; for which they are

collegâ unâ cum Sancto vivificatore Spiritu. *Athanasius*.

(t) *Multa quippe ad fidem Catholicam pertinentia, dum hæreticorum callida iniquitudine agitantur, ut adversus eos defendi possint, & considerantur diligentius, & intelliguntur clarius, & instantius prædicantur.* Aug. de Civ. Dei. Lib. 16. cap. 2.

(u) Ἀντίστις τοῦ μόνου πατρὸς καὶ υἱοῦ σὺν τοῦ ἁγίου πνεύματος. *Clem. Alexandr. Prædog.*

(x) *Gloria Deo Patri, honor item & adoratio, cum filio*

sharply

sharply reprehended by the Orthodox Fathers: who afterward annexed it to their publique Devotions, in this Form in which we now have it: All which doth not only prove the Antiquity of it, but teach us that it may serve for two purposes; first as a form of Praising God, and glorifying every Person of the Trinity, which was the first design of those that invented it. Secondly as a shorter Creed and declaration of our Faith in the Trinity in Unity, which was the use it was fitted to alterwards: I wish we might have no occasion to make use of it in the second sense as a Teste for Hereticks (though the Disciples of *Socinus* and Fanatick Enthusiasts do even still deride or deny this mystery.) but if there were no such it might still serve its principal end, to be a Form of ascribing all Praise and Glory to the Supreme Being, and an Act of Adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for us; so that it is our Duty to Praise the Father for our Creation, the Son for our Redemption, the Holy Ghost for our Sanctification. The Father hath sent us into the world and preserves and provides for us in it. The Son hath lived with us and died for us, and being returned to his Glory is still mindful of us. The Holy Ghost doth come to us, and stay with us as a guard and a guide, a comforter and an advocate; clearing our minds, cleansing our hearts, quickening our affections, and enforcing our prayers: and shall we not then be highly ungrateful, if we pay not a particular tribute to every Person in special as well as to all in general: Remember the Angels sung praise to the undivided and ever-blessed Trinity, in the morning of the Creation the beginning of all

(y) Job. 38. 7.

(z) *Omnestam orationes quam oblationes cessabunt in seculo futuro: sed oblatio gratiarum nunquam cessabit.* R.D.K. Ffol. 100. 4.

time (y), and they and all the world do it now, and both men and Angels shall continue this Jubilee to eternity. As long as goodness endures (z),

gratitude

gratitude and praise cannot cease. This was and is and ever shall be done in all ages and generations (a). The Patriarchs (a) *Psal.* 145. 4. and Prophets did it in the beginning of the Church; the Apostles and Martyrs in the first planting of the Gospel. All these though removed to heaven continue to sing praises to the Trine God there, as we and all Pious Christians do here; and there will never want tongues in Heaven nor Earth to sing this gratulatory Hymn for all generations. Observe further the Comprehensiveness of these few words: which extend to all things as well as to all times and persons; and present at once to our view all the Mercies of God past, present, and to come, and are an acknowledgment that all the good that ever was or shall be done, or is now enjoyed in heaven or earth, hath proceeded from this all-sufficient and ever-flowing fountain, to whom this tribute of praise is and was and ever will be due. Behold then, oh pious soul, a glorious Quire of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy Men and Women in all the world, at once with united voices and joyful hearts to sing this triumphant Song, let this inspire thee with holy raptures and extasies of Devotion, to bear a part here on earth, and when thou art taken hence, thy place shall be supplied by the succeeding generations, and thou shalt be advanced to a state as endless as his mercy, where thou shalt praise him to eternity. What better form can we have to glorifie God by then this, which is a declaration of our faith, a discharge of our homage, in which we acknowledge his former mercies, and confess his present favours to us and all the world, and glorifie him for both; we hope in him for those that are to come, expecting all from him, and resolving upon those returns of Eucharist which we will for ever make to him. How can this be done too often, or repeated too frequently? surely his mercies are more frequent then our praises can be. Those that censure this as a vain repetition,

(b) *Deut.* 10. 12.

R: R. *legunt pro*

מָה מָה : *pro*

quid, leg. centum:

unde : unusquisque

venetur centum bene-

ditiones quotidie

reddere.

(c) *Psal.* 119. 64.

(d) *1 Thess.* 5. 18.

Philip. 4. 4.

petition, would ill have digested the hundred blessings (b) which the Jews are bid to say every day; and might be offended at *David's* seven times a day (c) and *St. Paul's* charge to rejoyce alwaies (d); but as God never thinks it too often to relieve us, let us never think his praises too many, tedious, or impertinent, but in *Psalms* Letanies and every thing, let us give thanks; and when *Gloria Patri* is not in our mouths, let it be in

our heart, that we may never forget his benefits.

To this we shall only add the particular reason why the Church hath placed it in the close of the penitential part of daily Prayer: and that is in imitation of holy *David*, who commonly when he hath made his Confession, and decla-

(e) *Psal.* 6. 9.

and 130. 7.

red his distress, and begged pardon and deliverance, turns his petitions into Praises, because of

his lively hope of acceptance; so we being full of hopes that our gracious Father will forgive us, for his Sons sake by the Ministry of his Spirit. We I say, do now give glory to the Father who granteth this Absolution; to the Son who purchased and obtained it, and to the Holy Ghost who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite mercies to poor sinners which have been, and ever shall be to the worlds end; and what heart can conceive or tongue express that extasy of ravishing pleasures, which we shall feel at the last day, when we and all true Penitents that ever were or shall be, shall all joyn in singing songs of praise to our dear Redeemer, whom we shall love much because much is forgiven us; we can foresee those Anthems which shall then be sounded on the battlements of Heaven by millions of glorious souls rescued from destruction,

on, and we by Faith have such a sense hereof, that we begin now that Song that we shall sing for evermore.

S. 5. Praise ye the Lord: the Lords name be praised.] The first part of this, or the Versicle is no other then the English of *Hallelujah*, which of old was accounted so sacred, that the Church used it in its native language (f), and so doth St. John in the Revelation keep the word (g) *Hallelujah*; but our Church hath made it more intelligible to her Children by teaching it to them in their own language; for in our tongue it is exactly rendered (h) *Praise ye the Lord*. Now this *Hallelujah* was the name of a Hymn in frequent use (i) among the Jews, who used also after the Passover to sing six Psalms from Psalm 113 to Psalm 118 which hymn (k) they called the great *Hallelujah*, because in those Psalms this word is often repeated; and perhaps to distinguish it from some lesser *Hallelujah* of daily use in the Temple service: from the Jews St. John learned it, and the Christian Church from both; for it was ever annexed to, and frequently repeated in all their Liturgies, which was so well known that when *Olympius* the heathen Philosopher heard a *Hallelujah* sung early in the morning before any man came into the Temple of *Serapis* in Egypt, he fled from the place, gathering by this prognostick, that the Heathen Temple should become a Christian Church (l).

(f) Amen & *Hallelujah* (*Quod nec Latine nec Barbaro licet in suam linguam transferre*) *Ebraei cunctas Gentes vocabulo decantare.* August. in *Palcen. ep.* 178.

(g) *Revelut. 19. ver. 1, 3, 4, and 6.*

(h) *Hefych.* *Αλληλουία, αἰνεσις τοῦ κυρίου θεοῦ (Π' exponit per τὸ αἰνεῖν & κυρίου (Π' est contractio Jehovæ) Theodoret. in Psal. 111. and 113.*

(i) *Tebit. 13. 18.*

(k) *Matth. 26. 30.*

(l) *Sozom. Histor. Trip. 1. 9. c. 29.*

It was constantly sung in all Christian Assemblies, though with some variety, at Rome most solemnly at Easter,

(m) Sozom. Hist. Trip. l. 9. c. 39.

(n) *Ut autem Hallelujah per illos solos dies quinquaginta in Ecclesia cantetur, non nusquamque observatur nam & in aliis diebus variè cantatur alibi, ipsis autem Dominicis diebus ubique.* Auguſt. ep. 120. vid. id. Psal. 106. item Ambros. Apol. pro Dav. & Paul. Diaconus l. 15.

(o) *Centum & tres Psalmos dixit David, & non dixit Schira conticium quoniam vidisset ruinam improborum.* R.D.K. in Ps. 104.

(p) Revel. 19. 1, 3, 4, 6.

(q) Exod. 15. ver. 1. cum 20. & 21.

(r) *Hallelujah is the title to many Psalms, see Dr. Ham. on Psal. 106. 1. and Psal. 111. 1.*

in other places (m) all the 50 daies after till Whit-sunday, which were daies of greatest joy among them.

But every where it was used on the Lords day (n). And thus we imitate the Forms used by Pious and Primitive Antiquity: and if any ask why it is placed here; I answer first as a return to the *Gloria Patri*, in which having worshiped the Trinity, we here adore the Unity, worshipping and praising Three Persons and One God. Secondly, It may look further back to the Absoluti-

on; for *Hallelujah* is an *ἑμναιον* a triumphant song for victory over our enemies, it was first made on that occasion saith a Jewish Doctor (o), and St. John (p) applies it to that song which the Saints sung for the overthrow of their enemies, so doth old *Tobit* also, with reverence to *Israels* restoration: and as *Moses*, Exod. 15. began his song of Victory, so the Minister doth here; and all the people echo again in the same strain (q), when we behold our sins that ruled us with rigour; and pursued us with guilt lye dead before our eyes, then it is proper to sing a *Hallelujah*.

Thirdly, It may look forward to the Reading of the Psalms, and serve as a preface thereto (r); because Praise is the subject matter of most of them, and the Jews call it the

Book of Praises, and being about to praise God with Psalms, we do mutually encourage one another with this most

most excellent (s) Canticle, which some think is the song of Angels in heaven, with whom we hope at last to bear a part.

(s) *Hallelujah inter omnes cantiones maxime excellit.*
id R.D. Kimhi.

SECTION VII.

Of the Psalms.

§. 1. *Of the XCV Psalm, and the Division of it:*

THE Holy Spirit being the Enditer, and David the Penman of this sacred Hymn, the matter of it is unquestionable (t), and the placing it here to be used in the daily service, doth further confirm (what we may every where observe) the prudent and pious care of the Church in her choice of this part of Scripture, which is as fit a preparatory to all the succeeding offices, as is to be found in all the holy word of God. It contains both directions and exhortations to Praises Prayers and hearing Gods word, which (as was shewed before) (u), are the duties of our Church-Assemblies; and its very composition shews it was designed for the publique service; *Grotius* thinks for the Feast of Tabernacles (x), *Calvin* and others for the Sabbath day (y); but *St. Paul* (z), whose authority we follow, thinks it fit for every day; and by his application of it, we have sufficient ground to adopt it into the Christian worship; having also the Testimony of the Jewish writers, that it belongs to the times of the Messiah. And 'tis too evident, the sluggishness of our hearts to all holy duties, makes those powerful exhortations necessary to awaken us, those strong arguments to convince us, and those dreadful threatnings and examples to warn us; which are contained in this Psalm, as will appear by the following Scheme.

(t) *Heb. 3. 7. ch. 4. 7.*

(u) *Vid. St. I. II.*

§. 8.

(x) *Calv. in Psal. 95.*

(y) *in Heb. 3. 7.*

(z) *in Heb. 3. 15.*

The

The Analysis of the XCV Psalm.

The XCV Psalm is an Exhortation,	1. To Praise God, and shews	1. The manner how, ver. I, II.	{	External-ly by Internally by	{	singing and shewing our selves glad heartly rejoycing thanksgiving,	{	ver. III.
	2. To Pray to him, and shews also	2. The reasons why, ver. III, IV, and V.	{	1. His Essential greatness 2. His Superiority above all, 3. His Dominion over all, 4. His Creation of all,	{	ver. IV.	{	ver. V.
	3. To hear and obey his word, containing	1. The manner how, ver. VI.	{	Internally, by worshipping External-ly by	{	ver. VI.	{	ver. VII.
	3. To hear and obey his word, containing	2. The Reasons why, ver. VII.	{	1. It is his due, as our Lord God, 2. It is our Duty & Interest as his sheep	{	ver. VII.	{	ver. VIII.
	3. To hear and obey his word, containing	1. A courteous invitation, ver. VIII. first part expressing	{	1. The time when we must do it 2. The manner how we should do it,	{	to day if we will	{	first part ver. VIII.
3. To hear and obey his word, containing	2. A necessary caution, declaring part ver. VIII, IX, X, XI.	{	1. Of what we must beware, 2. Why we must beware by example	{	hardness of heart, 1. Of the sin of the Jews 2. Of their displeasure 3. Their own ruine	{	the 2d part v. VIII. ver. IX. ver. X. ver. XI.	

S. 2. Ver. I, and II. *O come let us sing, &c.*] It hath ever been and still is the custome for Souldiers when they were about to joyn in battle

(a), to encourage one another with a general shout; to which we may compare this joyfull Acclamation of the Church Militant; we being now about to besiege heaven

(a) 1 Sam. 17. 20.

Gr. *ἁλαλῶμεν*

vid. Gros. in *Josh.*

6.5.

with our Prayers, and to assail the gates of hell by holy resolution, every Man shews his Own forwardness and reproves his Neighbours backwardness, with [*O come let us sing, &c.*] which word signifies that zealous speed we are to make, that we may set upon these holy offices; and this we are commanded to do by the Apostle, whenever we use to meet in the house of God

(b), especially in Psalms and Spiritual Hymns (c), then we must admonish and encourage one another,

(b) Heb. 10. 25.

(c) Ephes. 5. 19.

Coloss. 3. 15.

as the Minister and People do most pathetically in this Psalm, stirring up each others hearts in these two first verses to praise God; the same thing after the Poetick manner being expressed in divers words, from which it appears this Psalm was fitted for the two sides of the Quire, and so we still use it. The Priest beginning the Exhortation (*O come let us sing, &c.*) and the people answering (*Let us come, &c.*) thereby approving the advice and returning the courteous invitation, and both minister and people do mutually press the duty, and express their joynt resolutions to glorifie God. In private it may suffice that our heart and spirit rejoyce in God (d): but

we are now in publique and therefore as God hath bestowed his fa-

(d) Luke 1. 46, 47.

vours (e) on both soul and body,

(e) 1 Cor. 6. 20.

we must both in heart and voice glorifie him by both. We must sing his Praises and thereby shew even to men who cannot see the heart, that we are glad and joyfull in remembring his goodness. We must not stand mute, but our tongues must affect our hearts, and the hearts of all about us: that every mans light may shine clearly,

N

ly,

ly, and our neighbours torch may be kindled at our fire, till the several sparks of gratitude that lye hid in single hearts be blown up and united into one flame, bright as the blaze of the Altar; and till we be all turned into holy joy and love, which will be the effect of the zealous performing the outward part. But we must also be sure to let our heart make a Unison with

our tongue (*f*), or else the grunting of swine is not more harsh and unpleasant to our ears, then the best harmony of their voices in

(*f*) *Ephes. 5. 19, &c.*
Rom. 15. 6.

Gods, who only dwell on the sounds and never observe the sense, nor excite devout affections: as a caution against such formality, there are four good considerations proposed in these two Verses. First, The Person to whom these Praises are addressed [*unto the Lord*] who sees our hearts, and cannot (as men) be deceived with Verbal complements. Secondly, The reason why we praise him, because he is [*the strength of our Salvation*]

(*g*) See Dr. Hammond Annot. on *Psal. 89. ver. 26. [1]*
Syr. potentissimus meus liberator, &c.
LXX. ἀντὶ τῆς ἰσχύος,
&c.

a Rock of Defence (*g*) to us, and a mighty Champion for us, and powerful rescuer of us, on whose power and mercy relies the strength of all our hopes for this world and the next. Thirdly, The place where we praise him, we are [*before his presence*] in those Assemblies where he peculiarly manifests himself. The

Jews were before the Ark, but St. Paul teacheth us that we come into the Holiest of all, for we Christians are admitted into the Presence-Chamber, and if we mock him, we do it to his very face. Fourthly, The manner in which he expects to be praised, even that we be [*glad in him*] and rejoyce in the Lord, not with the mirth of a Theatre, loose and voluptuous, but with the joys of Cherubins, and all those celestial Orders, whose joy is kindled from the pure beams of the Divine love. These things as seriously thought on as they are frequently repeated, would spiritualize our joy, and help us both in heart and voice to glorifie the fountain of all good.

S. 3. Ver. III, IV, and V. **For the Lord is a great God, &c.]** 'Tis impossible we should do any action chearfully till we are informed of the reason why it must be done; and when the understanding is convinced fully, the Will chuseth freely, and then all the faculties of the Soul, and members of the Body, lend their help readily to put it in execution. For which cause these three Verses contain the Reasons and Motives to that duty of praising God in heart and voice, to which the former Verses exhort us: For as the Subjects of great Princes do celebrate their masters praises with Panegyricks, and with loud hyperbole's set forth the greatness of their Power, multitude of their Vassals, largeness of their Dominions, and the excellency of their achievements: so we being before the King of Kings and our particular benefactor, are more firmly obliged to glorifie him, and can more justly commend him upon all these accounts, then the Favourites of the greatest Monarch upon Earth, who are forc't to magnifie small matters, and add many, to fill up their Lords character; but we need only relate the truth, even that our God is infinite and immense in himself, absolute and supream in his Authority, universal and unlimited in his Dominions, glorious and admirable in his Works; all which will quicken our Praises, if we consider them severally as they are laid down in order in these Verses.

1. **The Lord is a great God]** Let us view his Essential greatness and Immensity, which places him without the bounds of our apprehension; but he is so much the more to be esteemed (*h*), because he cannot be comprehended: our senses cannot represent him, nor can those thoughts (that can measure out heaven and earth) contain him, who is not so properly said to be in

(*h*) *Hoc est quod Deum aestimari facit dum aestimari non capit. Tert. Apol. Nec videri, potest; visu clarior; nec*

comprehendi, tactu purior, nec aestimari sensu major est, &c. id. d. sic eum dignè aestimamus dum inestimabilem dicimus. Cyprian.

the world, as the world in him; for he is every where (i), but is confined nowhere, and though to pursue this contemplation would amaze our understandings, rather than help our Devotion, yet it will teach us humility, and to supply with admiration what we cannot conceive clearly nor explicate fully; and it will engage us to extol him as much as is possible, that our praises may bear some proportion with his greatness.

Yet let us believe that whatever we say or think of him here, is so far short of what he really is, that when we are admitted to the Beatifick Vision, we shall confess with that Queen that the one half was never told us (k).

(k) 1 Kings 10. 6,
7, 8.

2. And a great King above all Gods] Let us take notice of his Supremacy over all, not only Men but Gods; for though there be no other God but he alone, yet there are many to whom that name is given (l). Idolaters give it to deceased Heroes and Devils, of

(l) 1 Cor. 8. 5. which Eusebius out of Hesiod reckons 30000, and St. Augustine advances the sum to 300000, every one of which was honoured with magnificent Temples, sumptuous Altars, costly and pompous Rites and Sacrifices, curious Images, and rich Statues; they were attended with millions of Priests, maintained at the publique charge, enriched with large Donatives, advanced to the highest dignities: and all this done by Kings and Emperors, Senators and Philosophers. The Greatest, Richest, and Wisest in the World, in honour of a Creature, nay a Devil, which are but the slaves to our great and glorious God; and if such honours are payed them, what doth he that is both their and our Master deserve from us? Oh ye Christians, when ye go about to praise the true God, behold the smoking Altars and bleeding Sacrifices, the triumphant processions, and solemn addresses

dressess which are paid so freely by the slaves of Gods Vassals, and be ashamed of your rude and cheap worshipings; attend the pleasing harmony of rarest voices and sweetest instruments, which wait upon the hymns of those that tremble at the name of your Lord, and blush to offer up either flat or feigned gratulations: as you have the greatest God, so he deserves the noblest adorations. Again, Angels are called Gods (*m*), and it may be applied to them; they are so glorious that those holy men to whom they have appeared could scarce refrain from giving them Divine Adoration:

(*m*) *Psal.* 8. 6.
and *Psal.* 97. 7.
compared with *Heb.*
1. 6.

they are truly admirable for the brightness of their presence, the swiftness of their motion, clearness of their knowledge, and greatness of their power: Yet these are but the officers of his Courts and Executors of his Will, who pay him their duty with loud praises, vailed faces, and submit prostrations. Now if the Attendants be bright as the Sun, quick as Lightning, and powerful as Thunder, what is he that is their Lord? what Songs of Eucharist doth he deserve? Lastly, the Governors of this World, are also called by the name of Gods, but they are his Creatures, and they have no power but from him (*n*), no honour but as they administer his Rights and represent his Person; and can you see their large retinues, and solemn observances, or hear the strained praises which their flattering Parasites cast upon them, who are your Lords servants and Tributaries; and will you give less to the King of Kings, the Lord of Men and Devils, Angels and the highest of the Rulers of this earth?

3. In his hand are all the corners of the earth; and the strength of the hills is his also.] Let us take a prospect of the Vastness and Immenfity of his Empire, which hath no other limits then those of the Universe; for both Sea and Land are in his hand, that is in his power, and under his command, and at his disposal.

(o) *Abstrusissima*
terra. Vatab.

(p) *Lassitudines*
Monti. m. Heb.

so are the most hidden and secret corners (o) of the earth, into which mans eye cannot search, and also the inaccessible tops of the loftiest mountains (p), to climb which would tire the strongest, and are seldom reckoned among the Dominions of earthly Kings, being either fortified by Robbers and so impregnable, or deserted by the husbandman and so unserviceable: Yet the darkest Caverns and highest rocks and mountains, which own no other Lord, even they are his, his eyes discern the one and his power can reach the other. His dominion reacheth to the corners or

(q) LXX. *nigra*
Vulg. fines.
1. sal. 139. 7.

uttermost parts of the Earth (as some here read) (q) so far as no Princes Armies could penetrate, nor perhaps people inhabit; yet these parts of the World are his, and those vast mountains (whose Immoveableness is the emblem of his unthaken and eternal principality) are as so many natural bulwarks for the defence of his Kingdom; which takes in the inhabitants of Heaven, the armies of the Abyss, and is large as the World, strong as the most inassailable mountains. This King of Kings and Lord of the Universe may challenge the most hearty and humble praises from his servants; which we might further from their Allegorical Exposition of these

(r) *Psal. 72. 3.*
and 148. 9.

words, who apply them to the several conditions of men (r); for although he be so great, the meanest and poorest are not below his notice, and though he condescend so far, yet the very richest and greatest (terrible as the hills of the Robbers) are not above his power; but he rules and orders all; so that nothing happens to Kings or slaves but by his permission, and therefore he may expect Glory from all sorts of men.

4. *The Sea is his, and he made it, and his hands prepared the Dry Land.]* Let us consider the greatness of his works, and we shall see the Arch of Heaven, the Pillars

Pillars of the Earth, and the Fountains of the great deep, were contrived by his wisdom, and finished by his power; so that without boasting he may say of this goodly Fabrick, as the vain *Assyrian* did of his Royal City (s), and none can contradict

him. The words *Sea* and *Land* are (s) *Dan. 4. 30.* the two constituent parts and put for the whole, and these are his by right of Creation, which sure is the justest Title. But therefore is the making of the Sea, and adorning the dry land here mentioned, because there is a special mark of his Wisdom and Providence in making that separation (observed by the very Heathens). (t) For he

hath bound that unfixed Element in a girdle of sand which it cannot break; and not only restrained it from overflowing us, but made it

(t) See *Grotius. de Verit. Relig. Christiane lib. 1. cap. 7.*

serve our necessities, and lend its help for the intercourse and mutual supplies of the most distant Nations. And by these two words of *Sea* and *Land*, we must understand all the furniture of both, which yield us such variety of provisions; all these are Gods Creatures, but by him freely assigned to our use; desiring no other Tribute from us, but to pay those Praises to our bountiful Lord and noble Benefactor, which none of the dumb creatures can do; and if he have also given us tongues, we shall be most ingrateful, if we glorify him not with them. Thus we have lead you in these Meditations to discover the glories of Gods Kingdome, as *Philo* tells of his Prophet, who upon a sight of the whole, was asked (before the Creation of Man) if there wanted any thing to compleat so brave a work; he answered, there needed nothing but one to explain that goodly Work, and glorify the maker of it. And then (saith *Philo*) was man created and brought into this Rately Theater to do those offices: pitty is it you have eyes to see, ears to hear, mouths to tast, and souls to judge and apprehend, if you have not hearts and tongues to sing the Encomiums of this Great King, who hath made all things so wonderfully and given them to you

so freely. You are pirates and robbers if you seize the provisions of Sea or Land, and do not heartily give thanks to the Lord of them. Let the serious apprehension of all this tune your hearts and voices to sing praises in the highest, to so great a God, so high a Lord, of so vast perfections, and endless Dominions; of so infinite power, and such noble bounty, that we owe ourselves and all we have to him.

S. 4. Ver. VI, and VII. *¶ Come let us worship, &c.]* The people of the East exceeded all others in their ex-

(u) τὸ πρῶτον βα-
σιλέα καὶ προσκυνοῦν
εἰκόνα αὐτοῦ τῷ πάντῃ
σώζοντι. Ar-
taban.

pressions of reverence to their Kings; and in *Persia* (u) it was established by law, that they should adore their Prince as the Visible Image of God; so that (as *Curtius* notes) *Darius* received divine honour from his subjects. But we are now before the King of Kings whose Empire is

universal, and his Dominions boundless, and therefore we may well advise one another to use the most lowly gestures that may express our holy fear of, and awfull regard to so great a Majesty. Prostration of the body (the greatest sign of honour among those Nations) is now out of use; but kneeling is still used in all addresses to mortal Princes, and that is now among us an expression of the greatest civil respect from inferiors; wherefore let us not repine if we be commanded to kneel before our great God, the Lord of Heaven and Earth; since it was a custome used by the Jews, and Christ

(x) *Genuflexio in oratione, tam ex divina quam humana traditione provenit.* Calvin. Inst. l. 4.

(y) *Vid. Euseb. l. 5. c. 5. An. Christi 170. Genua flectimus orantes.* Origen. in Numb.

himself recommended it by Scripture (x), and great examples of its early observance in the Christian Church (y), and the unanimous consent of all pious men. But he that shall behold the abominable irreverence and saucy behaviour now used in our Devotions, will think it no more then needs for us severely to reprove the people for it: as the Antient Fathers (who had

had not so much cause) use to do (2), and both by our words and examples daily to say to them, *O come let us kneel*, &c. not to Idols or Images the works of your hands (as Heathens and some that are called Christians do) but to the Lord your Maker, who made both your Soul and Body, and expects reverence from both; especially in publique where you are by outward reverence to give testimony of your inward fear of his holy name; and as Christ saith he that hath ears; so I say he that hath knees to kneel let him kneel to him that is the glorious Maker of the whole Body the whole Man, nay of the whole World. But we may observe that though all these words are used to express outward reverence, yet [*Worship*] is a general word and signifies all parts of Gods service, and especially prayer (a), so that to Worship may here signifie to Pray, and as before we encouraged one another to praise God; so now having represented the Omnipotency and All-sufficiency of God, we invite one another to pray to this great God and mighty King, who made all Creatures, and disposeth of all things, and can relieve us whatever our wants be; we need not fear to ask what he cannot do, or to be sent back for want of power to help (as great Kings sometimes do with their Petitioners (b)). Have we such a God. and shall we be slow to worship him, or careless and unmannerly when we make our applications to him? no sure if we love our selves, we shall make haste to come, and be reverent when we are before him. If we want any thing, and do not pray to him for it, he may justly suppose we question his Power or Sufficiency, and and take it very ill, but if we pray to him with humility,

(2) *Diacono clamante steterunt genua, maximam partem populi velut columnas erectas stare conspicio, quod Christianis dum in Ecclesia oratur nec licet nec expediat.* Cæsarius. Arelat. Hom. 30. vid. item Hieron. in Ephes. cap. 5.

(a) *John 4. 24. Acts 8. 27.*

(b) *2 Kings 6. 27.*

military, he never accounts it boldness, but accepts it as an acknowledgment that we believe his Authority and Supremacy, and declare our dependance upon him, who is our maker and therefore will be our preserver: for no man makes a curious piece and then suffers it to decay by minding it no further, much less will God despise the work of his own hands, when he can so easily preserve us. This is the first motive to our putting up Petitions to this great God, because he is our Maker; but on this ground all the Heathen world is as much obliged, and hath as good cause of hopes as we, because he hath created them as well as Christians. But in the seventh verse we are taught, an especial obligation lies upon us (besides what concerns all mankind) because he is *Our God* and *we are his people*; the Jews were once so, but now they are rejected for unbelief,

(c) *Ephes. 2. 19.*
Gr. ὁμοῖοι αὐτῷ θεῷ.

(d) *Micah. 4. 5.*

feigned Deity (d).

But he is the Lord whom we adore, and therefore able; he is our God and consequently willing to grant our Requests: There is a mutual Covenant between him and us, he will defend us with an especial providence, and we must serve him with an extraordinary Devotion. Oh, blessed are we who have this Almighty and most glorious Lord and Ruler of all the World for our God! Why do we look disconsolate, or complain of our wants to them that either will not pity us or cannot help us? go ye to the Lord, and complain to your God, for his is all that power and glory you heard of before. We did

(e) *Psal. 23. 1.*
John 15. 16.

(f) *Gen. 39. 8.*
John 13. 15.
and Deut. 38. 3.
Num. 33. 1.

not choose him but he chose us to be his Flock (e), he feeds us and folds us, we eat in his pasture, and are defended by his hand, for our being under his hand (f) denotes his care of us, and undertaking to lead

lead us and keep us, and whereas we are called his sheep or flock, that is his subjects; for a shepherd is put for a King (g) in Scripture, and sheep for Subjects, his Pasture shews he feeds us, his hand expresseth his ruling of us; wherefore if we want any good let us remember our God feeds all, much more his own sheep, let us pray to him and our

(g) Zach. 11. 6.

Παίστωρ λαών.

See both offices joyn-
ed in two words

Psal. 78. 72, 73.

King will furnish us: Or if we fear any evil, let us call to mind his hand is over us, his particular providence is engaged for us, he watches over us night and day. Let us but trust in him and pray to him, for the continuance of what we have, and the supply of what we want, and we need fear no evil, no cunning Fox nor ravenous Wolf shall ever be able to pluck us out of his hand.

S. 5. Ver. VIII. *To day if ye will hear his voice, &c.]*

This first sentence in the Hebrew is annexed to the former Verse, as the Condition on which God will accept us as his sheep, and answer our prayers (by continuing the supplies of his bounty to us and the defence of his providence over us) if we will every day hearken to his voice; for his own sheep alwaies do so *John 10. 4.* and so must we follow him who is our shepherd and goes before us by his example (h), and calls us after by the voice of his Word, otherwise we reject him from being a shepherd over us, and so he may justly cast us off. But

(h) *John 10. 3.*

See Dr. Hammonds
Annotations.

the Greek Interpreters begin (as we do in imitation of them) a new sentence here, and are warranted so to do by the change of the Person, which (is often used in holy Writ, but) hath a peculiar Emphasis here: hitherto we have been speaking to one another to stir up our hearts to praise God and to pray to him. Now the Holy Ghost himself (i) to shew that all our Devotions will be in vain unless we resolve to obey (k) Gods word, is brought in warning

(i) *Heb. 3. 7.*

(k) *Prov. 1. ver. 24.*
comp. with ver. 28.

us to hear the voice of God, as we expect he should hear our petitions: Wherefore it is expressed with Majestick Authority [if ye will] you may if you will, I will enable you to do it, and it is best for you so to do, and I advise you to it; or as others [if ye will] im-

(1) Ita **DN.** si,
per O utinam :
Exod. 32. 32. *ſy u.*
Luc. 19. 42. *ſy*
Cap. 22. 42.

(m) Deut. 4. 29. and
Chap. 32. 29.
*Deus non eo modo
quo per causas natu-
rales agit movet ho-
minū voluntates
ſed alliciendo.*
Maimon.

(n) Matth. 23. 37.

our hearts to hear our gracious God ſo paſſionately wiſh, and ſo earneſtly call for our converſion, and to conſider how he hath long in vain waited for it, adding

(o) τὸ ὅτι σήμερον
ἔσθ' ἡμέτερος αἰῶν
ἀυξήσει αἰῶν.
Clem. Alex. Pro-
treptic.

*Hodie iſtud perma-
nebit nſque ad finem
ſeculi.* R.R.

one day to another even to this very day (e); yet we put him off, when for ought we know this may be our laſt day, and then everlaſting night begins with us, and though others have their [hodie] ſtill, we muſt never more hear this word this ſweet [to day] if we would give all the world for it. Oh fooliſh people how careleſſly do you let this irrecoverable treasure, this preſent day paſs away, and never conſider the loſs till it be too late! The Devil and your wicked hearts, ſay to day you are too buſie, too much taken up in other

other concerns, and to morrow you will hear his voice, and do his will. But the Holy Ghost saith, if ye will hear, it must be to day : for this day is yours, but to morrow is his whom you provoke, by casting away to day : and how care you promise what is anothers ? or how can you expect God should give you more time when you so despise this you have ? it is likely you may never see another day, because the more you have the more you mock God, and the further you put him off. Gods word read or preached will sound in your ears however this one day more, to try if yet you will so hear it as to observe it (which is the only right hearing) (p) if not, though your day of grace hath lasted long it (p) *Genes. 42. 22.* shall quickly have an end ; the Jews had their *To day*, but they would not hear, and now they have it no more, let us beware by their sad example. But lest we should be ignorant of the cause of these dangerous delays, the good Spirit teacheth us it is by hardness of heart ; and least any should pretend their hearts were by natural corruption become most obdurate, we are here charged that we do not harden them, to intimate it is wilfull obstinacy not natural disability (q) : for God would take away the stony heart from all who are in Covenant with him, if they did not wilfully resist the Holy Ghost (r), and like the deaf adder stop their ears ; and if we consult *St. Paul* we shall find two causes of hardness of heart. First unbelief, *Heb. 3. 12.* of the threatenings pronounced against sin, as if they should never be inflicted, and of the promises made to assist us in, and reward us for a holy life, as if they should never be performed : by which men go on stupidly in sin, and fear no evil, and slight all the waies of holiness, which they think are tedious and unprofitable ; though the Divine truth affirm the contrary

(q) *Quibus verbis indicatur non ex alio fonte manare nostram adversus Deum rebellionem, quam ex voluntaria improbitate, dum illius gratiae adiutum obstruimus.* Calvin. in *Heb. 3. 8.*

(r) *Exod. 36. 26. Acts 7. 51.*

trary as long as men believe it not, all our calls are in vain. A second cause of hardening us is the deceitfulness of sin, *Heb. 3. 13.* which promiseth present pleasures and profits, with all sensual satisfactions, and if men believe Sathan in this which is so false, and doubt of or deny all that the God of truth affirms, what thunder can awaken them? they will answer to all the calls of God and his Spirit that they will not leave their

fatness (*s*) and sweetness, since
(*s*) *Judges 9. 9. 11:* they see no harm in those wayes and find carnal content; but do

not expect any pleasure in or reward for the other, if they could do them. Why then do you make excuses or complain you are not softened and bettered by the

word of God, when you come to his house (*t*) resolved not to forsake any of your evil courses, since you trust the Devil, and believe not him that speaketh from heaven? But be advised and take heed, behold a sad example of those hard hearted Jews who dealt thus with God at *Massah* and *Meribah* (which words signifie provocation and temptation) they lusted for water, and because they were not presently supplied, they blasphemed God, and questioned his providence, and doubted of his promises, and were so hardened by their lust, that they feared not his dreadful indignation, which therefore fell upon them. This day is made by God a day of mercy; but if you be resolved to hearken to your lusts, if they call but for water, and will not hear the calls of God, if you doubt his promises and despise his threatnings as they did, you will turn this day of grace into a day of provocation and temptation, and perhaps of destruction and desolation, as you do deserve.

(*t*) *Quid ergo miramini vos quæ in scholam affertis, ea domum referre: num ut decreta vel abjuncturi, vel correcturi, vel commutaturi adveniti?* Arrian. in *Epist. l. 2. c. 21.*

§. 6. Ver. IX, X, and XI. When your fathers tempted me, &c.] It was the boast of the Jews that they followed the steps of their fore-fathers, and so they

they did, but not of the best of them; not of *Abraham* who no sooner heard Gods voice but he was obedient to it (u), but they followed the steps of those obstinate and pro-

(u) *John* 8. 39.

Gen. 17. 23.

voking wretches which God delivered out of *Egypt*, conducted them in the wilderness, and sustained them there with bread from heaven; yet they did frequently and continually discover their disobedience and unbelief, by inventing strange ways to try and prove the patience and fidelity of God, growing rude and insolent in every denial, discontent and clamorous if they had not every day a new miracle, and although he had done so much to testify his affection to them and care of them; yet upon every slight occasion they conclude, that they had neither his favour towards them, nor his presence among them. God indeed was so merciful that he suffered these their evil manners forty years (x), but not without loathing and abhorrence and high indignation (y); and though he did not presently destroy them, yet he gave sufficient testimony that he was displeased at these their dealings. They asked every thing of God they wanted, and were impatient of denial; but yet they would deny God that called them to repentance every day.

(x) *Acts* 13. 18.

(y) *Jer.* 10.

Isa. 53. 1.

Aqu. & *Sym.*

cum tadio pertulit

Vatabl. fastidio habui.

Jun. & Tremel.

and thus they mistook him and formed wrong notions of him, falsely imagining to be heard without obedience, or else wretchedly concluding, God was not able or not willing to make good his promises. But they must be strangers to his Power, truth and mercy that think so. And yet as they erred in their minds, so God made them err and wander in that desolate wilderness, and he grew so highly incensed at last at their obstinacy and unbelief, that he unalterably proposed (which is expressed by taking an Oath) they should none of them come into that Land of *Caanan*, nor enjoy that rest, since they sometimes despised it and preferred *Egypt* before

before it, and otherwhiles doubted whether they ever could obtain it; so that notwithstanding all their privileges and all that God had done for them, these vile returns provoked him that loved them once so dearly, to destroy them in the wilderness, and make good that promise to their children, which the Fathers had made themselves unworthy of. This is the sum of this sad example, and of what happened to those Jews for our

(2) 1 Cor. 10. 11.

*Omne quod evenit
patribus signum fuit
filiis.* Moses Ge-
rund. in Gen. 12.

learning (2), and as *David* set it before the men of his time, and St. *Paul* those of his, so doth our Church daily set it before you for a warning, that you may not do as they did, least you also perish as they did. You are delivered by

Christ from the bondage of Sin and Sathan, you are the chosen people of God, pilgrims in the wilderness of this world, and travellers to the heavenly *Caanan*; and here is set before you some that of old did miscarry that you may shun those paths that lead them to ruine; and that you may hearken to Gods calls, and believe his Promises, and despise *Egypt*, and be content with his providence, and then you shall arrive at your desired rest. Otherwise do not encourage your selves, because God spares you; and think you may deny him to day as you did yesterday; for he may suffer these abuses from you many years, and be highly provoked against you in his own brest, though his anger break not out in your destruction presently; and you had best take heed you trifle not, and mistake till God vow your deprivation; for then you are irrecoverably lost. These Israelites were going to a temporal *Caanan*, and so dyed only temporally (for ought we know) and lost the pleasures of that pleasant land. But we are invited to a heavenly rest, and if we provoke God as they did, our loss is ten thousand times greater, and we must dye eternally. Acquaint your selves therefore with Gods wayes, and do not delight in such destroying mistakes as you are pleased to hug in your bosoms. He is merciful to those that obey him, and will perform all
the

the expectations of his faithful servants; but those that presume he should do so to them, and yet continue to stop their ears, though he spare them long, yet he will cut them off at last; which being so certain, and having so plain an example this day propounded to you, I hope you will this day hearken to the invitations that you hear, out of Gods word; and resolve now to begin a new course of life, and if this have so good an effect, you will have great cause to bless God for sparing you so long, and warning you so seriously, and giving this one effectual call more, and then you may well conclude this Divine Hymn with, *Glory be to the Father, &c. As it was in the beginning, &c. Amen.*

The Paraphrase of the XCV Psalm.

VERSE I. [**O come**] with all speed, and [**let us**] who are here met together in the house of God, with loud and chearful voices [**Sing unto the Lord**] and having our affections raised by the remembrance of his mercy [**let us**] not only outwardly and vocally, but inwardly and [**heartily rejoyce in**] him that is the Rock of our defence, the foundation of our hope, and [**the strength**] by which we shall be brought to the fruition [**of our salvation.**]

Ver. II. He is present every where, but especially here where we assemble to worship him, therefore [**let us come**] into his house, where we are immediately [**before his presence**] (who sees our thoughts) having our hearts filled [**with thanksgiving**] and gratitude for all his favours: And the more to set forth his love, and quicken our bretheren, let us openly rejoyce [**and shew our selves glad in him**] not with any vain songs, but [**with Psalms**] which are indited by his Spirit, and appointed by the Church, as Forms of our daily Praises.

Ver. III. And we have great reason to glorifie him with
O
heare

heart and voice [~~for the Lord~~] Jehovah is not like any other that is falsely worshiped, for he [~~is a great God~~] infinite and incomprehensible in his Essence, supream and absolute in his Dominion [~~and a great King~~] who commands over Angels of Heaven, Devils of Hell, and the greatest earthly Monarchs, being far [~~above all~~] that are supposed or called [~~Gods~~] and therefore deserves a nobler worship, then Heathens give to their feigned Deities and guardian Angels, or flattering Courtiers to their Royal Masters.

Ver. IV. He is not limited in his Power and Providence to one City, or confined to a single Province, but [~~in his hands~~] and Power, under his Rule and Government [~~are all the~~] remotest and most secret [~~corners of the earth~~] no place is too far for him to reach, too deep for him to discover, or too high and strong for him to subdue; for the heighth [~~and the strength of the hills~~] which are inaccessible to men, these [~~are his also~~] and serve for the bulwarks of his Kingdome.

Ver. V. He is Lord of all the world, and commandeth over that unruly Abyss of Waters [~~the Sea~~] which he binds in fetters of sand, that it should not harm us, but serve our needs for he hath given us power over it, because it [~~is his~~] by an unquestionable Title, for he created [~~and he made it~~] and therefore ought to give laws to it, and to dispose of it, and all the earth, because he took away the covering of Waters from the ground [~~and his hands~~] made Herbs and Fruits, Birds and Beasts, and so furnished and [~~prepared the dry land~~] to be a habitation for the Sons of Men.

Ver. VI. [~~Do come~~] then since we have so gracious and All-sufficient a God [~~let us~~] not only praise him for what we have, but also pray unto him and [~~worship~~] him in spirit and truth, petitioning him for the relief of all our necessities, with all possible zeal and sincerity in our hearts and with all lowliness and reverence in our postures; let us bow [~~and fall down~~] on our faces [~~and kneel~~] to so glorious a King, behaving our
selves

selves decently and humbly [before the Lord] who is able to do all things, and being [our maker] will not suffer us the work of his own hands to perish.

Ver. VII. But besides his Creating of us (upon which ground others have hope to be heard as well as we,) our peculiar interest in him may encourage us to pray to him [for he is the Lord] whom we believe in, and who calleth himself [our God] and although he made all men, yet he hath especially made himself known to us [and we are the people] whom he feeds with his Word and Sacraments, and whom he hath chosen to be the flock [of his pasture] that he himself may watch over us day and night, to secure us from sin and Satan, because we are his especial subjects [and the sheep] that shall ever be preserved by the care of his eye, and the power [of his hand] if we come at his call and hearken to his voice.

Ver. VIII. O ye peculiar people of God, observe how when his Word is read or preached to you, his Ministers say his Spirit doth every day invite you to Repentance, saying [to day] after you have lost so many, and have so few remaining, while this is in your power it will be well for you [if ye will hear] and obey [his voice] and that he may not call in vain, take heed you wilfully [harden not your hearts] by delighting in the pleasures of sin, and doubting of the promises, or slighting the threatnings of God; for the event will be as sad [as in the provocation] of the Divine Anger by the unbelieving Israelites at Meribah [and in the day of] their presumptuous [temptation] of Gods patience at Massah [in the wilderness] of [Sin] after they came out of Egypt.

Ver. IX. This example God set before the Posterity of those obstinate Jews, saying to them (as now he doth to us) remember the time [when your fathers] whom you glory in, disobeyed my commands, and questioned my Providence, and durst not trust my promises, but [tempted me] by requiring miracles from me to satisfy their lusts, and by this they supposed to have [provoked me]

and made trial of my power and love; although there was evidences enough of both in their miraculous deliverance, wherein they found my kindness [**and said my works**] which were so wonderful, they would have convinced any but such stubborn wretches.

Ver. X. For all this I forbore them (as I have done you who serve me as they did) yet [**fourty years long**] I spared them from utter destruction, and still they were as rebellious as at first; so that all that time [**was I grieved with**] the perverseness of [**this Generation**] At last when nothing would amend them, I declared my utter detestation of them [**and said**] of those whom I had once chosen [**it is a people**] whom nothing can reclaim, a refractory crew [**that do err in**] the thoughts of [**their hearts**] concerning me, imagining me faithless and false, or weak and impotent, and no wonder [**for they have not known**] nor never would observe [**my words**] to destroy presumptuous sinners, but to give grace and glory to holy and humble men, which put their trust in me.

Ver. XI. Wherefore I warn you all to take heed lest you refuse to hear my voice, and neglect to repent to day, for so you will provoke me to deal with you as I did with them [**unto whom I swore**] and stedfastly resolved [**in my wrath**] being justly incensed at their baseness [**that they should**] all perish in the wilderness, and, for all their confidence, one of them should [**not enter into**] the blessed land of promise, nor partake of [**my rest**] nor did they; for I cut them off from the possession of *Canaan* for disobedience and unbelief, and I will keep all such out of the heavenly Jerusalem; loe I have said it that you may be warned and turn in time. *Glory be to the Father, &c. As it was in the Beginning, &c.*

§. VII. Of the daily use of the Psalms in the Morning and Evening Prayer.

THE Book of Psalms seems to be a Collection of those devout hymns wherewith holy men did praise God upon publique or private occasions, and are fitted to all Conditions of the Church in general, and of particular persons; and are Divine forms of Prayer and Praise indited by the Spirit of God, with such admirable variety that we may easily Collect a Form from thence, either to Petition for any thing we need, or to glorifie the name of God for any mercy we have received. Wherefore they are used and commended by Christians, Jews, and Mahumetans. And although we have many differences among the several parties that are called Christians, yet all agree to make use of these incomparable and sacred Anthems; so that *Cassander* designed to compose a Liturgie out of them, that might serve his purpose of universal accommodation, and be received by all Christians. This joint consent and universal approbation, will make it needles to spend much time to commend what all admire. Yet it were easie to reckon up those excellent titles (a), and honourable characters (b) which have been given of them. They are the instrument of Virtue, the marrow of Divinity, the storehouse of Devotion, the Epitome of all Holy Scripture. They contain excellent Forms; to bless the people, to praise God, to rejoyce in his favour, to bewail his absence, to confess our faith, to crave pardon of our sins, deliverance from our enemies, and all blessings for the Church of God. In the use

(a) *Virtutum Organum*, Ambr. *Theologie compendium*, Basil. *Epitome totius Scripturæ*, Athan. *Parva Biblia*, Luther.

(b) *Psalmus benedictio populi est*, *Dei laus*, *plebis laudatio*, *plausus omnium*, *sermo universorum*, *vox Ecclesiæ*, *fidei canora confessio*, &c. vid. Ambros. præf. ad Psal.

of them we ought to exercise all Graces; Repentance and Faith, Love to God, and Fear of him, Charity to men, and Compassion to the miserable, with all the rest of those Christian qualifications that our souls must be endued with: the Composure of them declares they are fitted for men of all ages and degrees, in all Estates and Conditions, Young and Old; Kings, Priests and People; in Prosperity and Adversity; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for; and if any who grant this shall except that many of the Psalms are not applicable to their condition, I shall confidently affirm, that a devout soul in its enjoyment of the divine favour, can be humbled in using the complaints for want of it, uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their bretheren want; so on the contrary, a Pious man under trouble of spirit can by the spiritual rejoycings there described, behold the goodness of God to others, and foresee his own deliverance, receiving thereby additions to his faith, hope, and patience. He that forgives his enemies, and wisheth well to all particular persons, may repeat those curses delivered in this book, as predictions of the misery like to befall the inveterate enemies of Religion, or as deprecations against sin and Sathan, and all the spiritual enemies of our souls, which are the *Amalek* with whom we must have an endless war, and whose extirpation we must endeavour and pray for. The like might be said of all the rest in all other cases; but this may suffice to justify the Church in more frequent using these Psalms than any other part of Gods word, because this is the quintessence of all Scripture (c) accom-

(c) *Historia instruit, Lex docet, Prophetia annuntiat, correctio castigat, moralitas suadet, in libro Psalmorum*

proficulus omnium est. Ambros. ut supr.

modated for Worship and Devotion. And so it was esteemed by the Jews; and therefore the greatest part of the Temple-service consisted of Forms contrived out of the

Psalms, and committed to the Masters of the Quire, who used those Forms (d), and praised God by them long after *David's* time (e), yea at this very day their Liturgie is an extract principally out of these Psalms (f), which they use in their Synagogues at this present. And no man is ignorant how constantly the Primitive Christians used them in their Assemblies (g), so that *Pliny* describes their service by singing hymns to the honour of God, which they used so much in publique, that the very Women and Children and meanest Mechanicks (h) could say them by heart, and sung them at home and abroad even about their labours; making them at once the exercise of their piety, and the refreshment of their minds, recreating themselves and glorifying God: and hereby they had answers ready to oppose all Sathans temptations, and the most illiterate might pray to God, or praise him in any circumstances, by a Form of his own Inditing. How happy should we be if we were now as perfect in them! The best way to be so is to frequent the Church daily where they are used, and there we shall at once be refreshed with the musick, and instructed by the frequent recital of them; and so we shall at the same time be pleased and profited; we shall have holy principles conveyed into our minds with pleasure (i).

(i) O sapiens Doctoris inventum, qui simul canere, & uti-
lia nos discere excogitavit! Basil. ut supr.

(d) 1 Chron. 16. 7.
ad ver. 37. collected
out of 105. 96. & 106

*Psalms. Ab eo tem-
pore ordinariè post-
hac Deus fuit cele-
bratus Psalmis &
sacra musica, Osiander. See 1 Chr. 25. 2.*

(e) 2 Chron. 29. 30.

(f) Buxtorf. Sy-
nag. cap. 5.

*Et versus alios com-
plures & Psalmis
Davidicis recitare
solent, &c. ibid.*

(g) 1 Cor. 14. 26.

Coloss. 3. 16.

Ἐπιθῆτε τὰς τῆς τοῦ
Δαβὶδ ψαλμοῦ
ὕμνους καὶ ὁ λαὸς τὸ
ἀκροσίνχα ἡσώψα-
λιν. Constit.
Apost. 1. 2. cap.
57.

(h) *Psalnorum ora-
cula & domi canunt
& in foro circum-
ferunt, Basil. in
1 Psal.*

*See Euseb. Hist.
lib. 9. cap. 12 and
more fully, Ham-
mond preface to
the Psalms.*

And for this cause I suppose the musick which these sacred songs were first set to, is still continued in the Church (as it was among the Jews and best Christians)

(k) *Ad S. Altare iterum rediens Psalmorum incipit Melos, concinentibus secum sacra carmina omnibus Ecclesiastici Ordinis gradibus.* Dionys. Areop. Ecclesi. hist. c. 3. Vid. item Euseb. lib. 2. cap. 17. Eccl. histor.

(l) Grotius in 1 Sam. 10. v. 5.

ears are offended, or spirit disturbed, or devotion hindred, by vocal or instrumental musick; but oh ye prudent and pious Christians who bring no prejudices against these things, you know how oft your souls have been rapt up with extasies of devotion, and your minds filled with Ideas of the Celestial glory, and your hearts enflamed with strong affections, by these sweet strains. Wherefore do you endeavour when you are so disposed with fervency and holy ardors to bless the name of God: And be sure you never omit to bear a part yourselves, in heart or voice or both, for so the Church

(m) *Exod. 15. ver. 1. cum 20. עבדו* Heb. canere & respondere signif. Med. Diatrib.

(n) Socrat. Hist. trip. l. 6. c. 8.

(o) *Isa. 6. 3.*

Which ought to mind us of the musick of the Celestial Quire, and may calm our souls, and gently raise our affections (l), putting us into a fit posture to glorifie our Father which is in heaven, and sweetning these pious Lessons that will take the deeper root, because the heart was first mollified and prepared to receive them; for sure he is of a rugged temper, and hath an ill composed soul, who feels not these effects of that grave and pleasant harmony which doth accompany this office: and we may fear they are not of *Dauids* spirit, whose hymns by turns and responses (which *Ignatius* first ordained in Christian Churches (n)) supposing by this means they might best stir up each others affections, and come nearest to the heavenly pattern, where the Seraphims cry one to another, holy, holy, holy, Lord God of Hosts (o): and

and if we zealously imitate them here, we shall be the fitter to bear a part with them in their eternal Hallelujahs. But our designed brevity will allow us no further to press these things, because our principal aim is to help Devotion, not satisfy curiosity, and therefore shall betake our selves to the next Section, where we must treat of the means to use the daily Psalms to the benefit of our souls.

§. 8. There is not any part of Divine Service that might be of more general advantage then the use of the Psalms, if due care were taken by us of three things:

1. To be fitly disposed for them before we begin.
2. To be suitably affected when we are about them.
3. To retain firmly those affections afterwards: Concerning each of which something must be said.

1. For preparation, It is most certain that our hearts are like an Instrument out of tune, and if we begin the melody of the Psalms before we have skrewed up our affections and set them to the right key, we shall make an unpleasing discord; for which cause the foregoing offices of Repentance are prudently appointed to be first performed: that we being thereby mollified, and wound up into a frame of Devotion, may say, our hearts are ready to sing and give Praise *Psal. 108. 1.* And certainly we shall find the devout performance of the Penitential part will incomparably fit us to say or sing *Dauids* Psalms with *Dauids* Spirit: for having confessed humbly and begged forgiveness earnestly, and received the news of our Absolution thankfully, our hearts will be replenished with contrition and lowliness; and we shall find our spirits tender, our desires strong, our affections elevated and fixed upon those things that are above; then the comforts and promises will cheer us: our sense of the wants of our bretheren, and our own necessities will give wings to all the Petitions; our apprehensions of Gods goodness in Christ Jesus will beget such intire love to him, that our very souls shall mingle with our praises; how easie and how deep impressions will all these make upon the heart of a true penitent! which an unrepentant man is not at all affected with.

Consult

Consult but your own Experience, which will convince you, that when by some sharp affliction, or serious preparation (before the Sacrament or the like) your affections have been moved to a humble and hearty repetition of the publique Confession, then your heart is much affected with *Dauids* devout prayers and hearty thanksgivings, and you easily apply them to your own concerns without a Monitor, and so you might be disposed every day if you did daily confess your sins with the same affections and dispositions. But we must prepare not only to sing with the spirit, but with understanding also (p), and therefore let

(p) 1 Cor. 14. 15:

(q) I advise those that are of ability, capacity and leisure, to read the Psalms for the day privately in Dr. Hammonds excellent Paraphrase before they go to Church; and for others to use the Lord Hattons Psalms with the

us use all means we can (q) to know the meaning of these holy Psalms, which is not difficult to do; especially so far to understand them as to be able to know when *David* exhorts us, or praises God, or prays to him that we may joyn with him, in a right manner. And indeed a diligent attention will make that sufficiently plain, especially if we have seriously considered them in private.

Prayers fitted to them in the same manner.

2. For suitable affections in the Reading or singing of them, we must take notice that there is something more required in these Psalms then in other parts of Holy Writ; for other parts of Scripture are Read to us, and it sufficeth that we be careful to hear them reverently and attentively, and willing to be instructed by them, and resolved to be obedient to them. But here we our selves do bear a part, and we are to speak them as our own words (r), we must pray for

(r) τὴν βίβλον

ταύτην ὃ λαμβάνων ψάλλει ὡς ἰδίῳ ὄντι λόγῳ ἀνα-
γινώσκει. Athan. — ὡς ἰδίᾳ ῥήματα λαλῶν ὅτι καὶ ὡς
καὶ αὐτὸ γράφοντες αὐτὸς ἐστὶ ψάλλει. idem.

what

what is there desired, and we must praise God for those mercies which are here recorded, and this requires both an extraordinary attention, and also a suitable disposition of mind to the matter of the Psalm which we are repeating: So that it is necessary that we consider the subject of each of these Divine Canticles, and endeavour to get our hearts into a

temper agreeing (s) thereunto, and so we shall sing these Psalms with such a spirit as they were composed (t): which blessed frame, that Holy Spirit that first indited them, can only beget in us; and no tongue can tell what infinite delight, and ravishing pleasures, and mighty advantages we might then find in this employment; wherefore having desired the assistance of the Divine grace, be careful first to let your hearts go along with the matter of every Psalm, and secondly to apply

the [*Gloria Patri*] at the end of every Psalm, according as the subject doth require, in which perhaps these general Directions may be helpful to you. Observe there are four sorts of Psalms: 1. Psalms of instruction, 2. of exhortation, 3. of supplication, 4. of thanksgiving: and though many are mixt composures, containing all or most of these, yet all that is in any of them may be referred to one of these heads, and the devout Christian may learn by the following Rules to suit himself for any of them whether single or together.

1. The Psalms of Instruction are plain Explications of, and profitable Meditations upon, some point of Religion; as about the Creation and Works of God (u), about his Providence (x), concerning Christ his Passion (y), his Resurrection and Ascension (z) or his coming to Judgment (a) &c. Now in these

(s) *Tuum spiritum affectu Psalmi forma; si affectus sit amoris ama, si timoris time, &c.* Aug. in Psal. 30.

(t) *Ad fruendum hunc thesaurum necesse est eodem spiritu Psalmos dicere quo fuerunt compositi.* Cassian. Collat. 10. c. 10.

(u) *Psal. 8. and the 104.*

(x) *Psal. 37. and 139. and 147.*

(y) *Psal. 22. and 69.*

(z) *Psal. 2. and 16. and 110.*

(a) *Psal. 50. and 97.*

and

and the like Psalms, we must make a hearty confession of our belief in these Articles, and be thankful to him that revealed them, and be careful to express those practical inferences that are all along drawn from them in our lives and conversations; heartily desiring we may live by these holy principles of truth, and in these we must exercise especially Faith and Love, concluding them with giving Glory to the Father who hath made us partakers of a right Faith in his Son by his Spirit; and remembering that every Person of this Glorious Trinity joyns in these eminent works of Creation, Providence, Redemption, and Sanctification; let us heartily praise God the Father, Son, and Holy Ghost, for all that is done or designed for the sons of men. Let thy soul say, Oh Lord I confess the truth of these things, I believe them fully, and I admire them highly, and will ever love thee for declaring them; I acknowledge thy Power in Creating, thy Bounty in sustaining, thy Wisdom in ordering, and thy Mercy in relieving and preserving all the World; I discern thy love in our Redemption, I hope in thy might for a resurrection to life, and I trust in thy Mercy for a share in thy glory. *Glory be to the Father, &c.* for all this.

2. The Psalms of Exhortation, which are serious admonitions backed with powerful motives and convincing arguments and clear examples; by which we are stirred either to some Acts of moral Virtue (*b*) or to some Duties of positive Religion; to fear God, or study his Law, or observe his Will (*c*), or else we are warned against sin by threatnings and examples (*d*), particularly against distrust in God, by the History (*e*) of his Providence over his own people. That we may profit by these, it is requisite that we do weigh the promises and motives to holiness so seriously, that we be convinced of our folly in neglecting these duties, and resolved to set upon the sincere performance of them; and it is necessary

(b) *Psal. 15. and 101.*

(c) *Psal. 1. and 34. and 119.*

(d) *Psal. 7. and 58. and 64.*

(e) *Psal. 78. 105, 106.*

cessary that we consider the evils that are appointed for and threatned to all sorts of sins, and the sad instances and examples of sinners that have been made miserable thereby, till we find our hearts moved with fear and penitence, and till we have taken up purposes of speedy forsaking those dangerous courses; so that here we are to exercise humility and Repentance, fear of God and pious resolutions, which being finished in the Doxology is a superadded act of Praise, to the Father for sparing us, to the Son for interceding for us, and to the Holy Ghost for warning and convincing us, and this *Glory be to the Father, &c.* doth declare, you are thankful for the admonition, and resolved to take warning, and full of hopes of the Divine assistance to help you to forsake the evil and follow the good. In these Psalms take the same resolutions which holy David did, and encourage your selves with the same hopes, love what he loves, desire what he longed for, believe and expect, what he promiseth to himself, hate what he hated, take warning by what he observed, and fear the same sad event; if you go on in the same way with those sinners that are made examples to you, evermore praising God for these gracious discoveries: and saying, *Glory be &c.*

3. The Psalms of Supplication, which are most ardent Petitions for all good things for your selves, your Bretheren, and the whole Church, in all circumstances, and upon all occasions. These are private Prayers for Pardon of sin (f), for Restauration to Gods favour (g), for Patience in trouble (h), for deliverance from Spiritual or Temporal enemies (i), and also publique Prayers for the King (k), and for the Church and people of God (l), and such like: Which that we may be fitly disposed for, we must have a quick and feeling sense of our own and our bretherens wants, a firm belief of Gods all-sufficiency,

(f) *Psal. 25. and 51. and 143.*

(g) *Psal. 4. and 42. and 63.*

(h) *Psal. 39. and 83.*

(i) *Psal. 53. and 59 and 71. and 74.*

(k) *Psal. 21. and 72.*

(l) *Psal. 68. and 79. and 89.*

a strong confidence in the intercession of Jesus Christ, and a full persuasion of the acceptableness of these requests which are drawn up by the Holy Ghost: And these devout prayers will give us occasion to shew, our care of our own souls, and our universal charity to all the world, our love to Gods Church, and our intire dependance on his Power and Mercy, and may fitly be closed with a giving Glory to the Father, who heareth us, to the Son who pleads for us in Heaven, and to the Holy Ghost who directs and assists us on Earth; and we have cause to bless him who hath heard both our and others Prayers, and will do so to the end of the world; giving all persons in all ages past, present and to come, great cause of Eucharist and thanksgiving; for by this [*Gloria Patri*] added to our Prayers, we declare our confidence and hope that he will grant us our desires: who is and was and ever shall be the helper of all that flee to him for succour; and we call to mind that many are now praising him in heaven, for hearing these very Petitions we now put up. Art thou poor or miserable, sick or weak, despised or slandered, persecuted or oppressed? here thou mayest breath out thy complaints to him that can help thee, or those that are so. Art thou under trouble of conscience, or fear of Gods anger, worsted by temptation, or sluggish in holy duties, or any waies spiritually indisposed? here are most proper and pertinent forms for thy comfort and redress. Art thou a well-wisher to all the world, a lover of Gods people, a friend to the Peace of Kingdoms, and a faithful Subject to thy own Prince; hast thou any detestation for sinners, or desire of their Conversion, any pitty for the calamitous, and wishes for their deliverance? if thou bring a charitable heart thou mayest pray for all or any of these in such prevailing words, that ere thou hast done speaking, thou mayest have such assurances of a gracious return, as to sing *Glory be to the Father, &c.*

4. The Psalms of thanksgiving are those joyful songs of Praise and Eucharist, and lovely descriptions of the Divine goodness to the World, but especially to us and

all

all his own people. Such are those wherein God is praised for all his mercies (*m*), for those bestowed on our bodies (*n*) health, plenty (*o*), victories over our enemies (*p*); as also for what he hath done for our souls (*q*), and in these Psalms are most earnest exhortations to joyn in praising his holy Name, and most exact Characters of all Gods gracious dealings with us and all mankind; wherefore that we may joyn in heart and voice, let us bring with us hearts fully sensible of our baseness and unworthiness, mightily convinced that God hath often done good to us and others, and deeply affected with the freeness, frequency, and fullness of his mercies and favours: for here we are to exercise love and gratitude, and to imitate the Quire of heaven, who survey the whole world, and pay the tribute of glory to him whose mercy and goodness they see and admire in every thing, and so may we: and then our souls shall readily comply with *Dauids* courteous invitations to bless the Lord. Oh my God I behold what thou dost for all mankind, and I feel what I have received, I confess my unworthiness, and admire thy goodness in all things. And then the *Glory be to the Father, &c.* is a recapitulation of all those foregoing causes of glorifying every Person in the glorious Trinity, or all of them, and must be an acknowledgment that all mercies are dispensed to us by the Father, for the Sons sake, through the Ministry of the Holy Spirit; and upon this account all honour and glory is and was and ever shall be due to Father Son and Holy Ghost. O my ingrateful heart, which sees so much cause of praising God every day for his works, and his goodness to others, and for what we have experience of, and yet hath not learned fully to love God and constantly to praise him; Come to the sweet singer of Israel, he will excite thee by his example in every thing to give thanks, learn of him to rejoyce with them that rejoyce, learn of him to love and
sing

(m) *Psal.* 103. and 136. and 145.

(n) *Psal.* 116. and 130.

(o) *Psal.* 65. and 104.

(p) *Psal.* 18. and 144. and 149.

(q) *Psal.* 66. and 111. and 118.

sing *Glory be, &c.* and thou shalt sing new songs in the New Jerusalem for ever. By such means as these we ought to tune our hearts for this heavenly musick, if we would have it please God and profit us; and if by the help of Gods good spirit we have in some measure well performed this, our next care must be that we loose not those good affections.

3. Therefore endeavour to nourish these holy flames on the altar of thy heart, by a holy life, such as the in-

(r) *πῦτον ὃ καὶ
οὐ ζηλώσας βίαν
οἶον ἔχον ὅτι πάντα
διοφορέωμενοι λαλή-
σαις ἄνδρες ἀγε-
τε. Athanas.*

(s) *Verba vivenda
non legenda.*

spired Penmen of these Psalms lead themselves (r), and such as they exhort others to, and so shalt thou be every day fit to joyn in this office, and be alwaies prepared to accompany the Church with suitable affections to all the several parts of Psalmody. Remember these Anthems are designed not only to raise Devotion in publique, but to assist holiness in private (s), and by letting thee feel the comfort of that in Gods house, which may strengthen thee to do his will afterwards, and to set us all upon our guard against sin and Sathan, who design to discompose our minds, by presenting sensual pleasures and carnal allurements; but you that have tasted sweeter and nobler delights, will certainly despise those vain and empty pretenders to satisfaction; and wish no other joy then to praise God among his servants on Earth here, and among his Saints in Heaven hereafter. And if this be your desire, the constant use of these Psalms will make them so familiar, that you will never want holy Meditations, ejaculations, answers to Sathans temptations, and Mementoes of a holy life, which is the only way that leads to the happiness you desire,

SECTION VIII.

Of the Lessons.

§.1. **B**Efore we begin to read or hear the holy Scripture, it will be useful that we consider, first their own excellency to engage our love to them. Secondly, The Providence of God in the Composing and Preserving them, to excite our Reverence. Thirdly, The Care of the Church in fitting them to our use, to encourage our diligence. First, The Scripture must needs be excellent, because it is the Revelation of the whole Will of God, so far as is necessary for our Salvation. And we believe as God hath taught us, and with the Primitive Church (t), that it is the compleat Repository of all Divine truths that concern faith or manners; and therefore we own it to be the Rule of our lives, and the foundation of our Faith; and in all our considerable (u) controversies we place it in the Throne (as the Councils of *Ephesus* and *Aguileia* did) for the moderator and determiner of such doubts and differences. This is the guide of our Consciences, the ground of our hopes, the evidence of our inheritance, and the Law by which we shall be judged at the last day (x). Wherefore it is the duty (y) and interest (z) of every Christian to

enim Evangelium in Sancto throno collocavit. Cyrill.
See Dr. Cosens History of the Canon. (x) John 5. 45.
Revel. 20. 12. (y) John 5. 39. (z) 2 Tim. 3. 15.

(t) 2 Tim. 3. 15.
In quibus inveniuntur illa omnia quae continent fidem moresq; vivendi. Aug. doc. Chris. l. 2. c. 17.
Sacrae & divinitus inspiratae Scripturae per se abunde sufficient ad veritatis indicationem. Athan. in Idol. Antiquam fidei Regulam. Euseb. hist. lib. 5.

(u) *Sancta Synodus Christum affectorem capitis loco adjunxit: Venerandum*

be conversant in them, according to the command of Jesus, and the example of all Gods servants, who studied them more then any other writings: So that Sr. Basil and his friend used no other Book, but wholly meditated in this for thirteen years. And if it were possible we should exercise our selves in it day and night (a), that is alwaies. But

(a) *Jesh. 1. 8.*

Deut. 17. 19.

R. Ismael à sororis filio rogatus, quoniam tempus Græcorum lectioni impenderet. Resp.

Nullum: nisi potest inveniri tempus quid nec ad diem, neque ad noctem pertinebat. è Talm. Manus in Jesh. 1.

(b) *Mark 12. 24.*

(†) *Psal. 119. 3.*

Judgments (b), and wickedness in Practice (†), and finally prove the ruine of our Souls.

§. 2. Secondly we must remember it is no ordinary regard which we must give to these holy Pages, because God is the Author, and his Spirit the enditer of them, and in his infinite wisdom and love he hath committed his Will to writing, that it might not be corrupted or impaired by the prejudices, the malice or forgetfulness of men, as all Traditions generally are. For the matter of it he could have filled it with amazing Mysteries, but consulting our good rather then his own greatness, he condescends to our capacities (c), imitates our Phrases,

(c) *Lex loqui ut nobiscum lingua filiorum hominum:*

Lumen supernum nunquam descendit sine indumento. Proverb. Rab. Sermo enim divinus secundum intelligentiam nostre naturam se temperat — nobis enim non sibi loquitur. Hilar. in Psal. 26.

com.

complies with our notions, and hath laid down all necessary and fundamental truths so clearly, that the meanest may understand them; and yet in more curious points, hath left such difficulties as may exercise the wits, and allay the arrogance of the most knowing men. Nor hath he in any part set down all that is directly tending to our salvation; but to engage us diligently to read it all, hath so prudently dispersed these necessary things, that some of them are to be found every where, and all in no one place; but every part thereof is useful, and none of it must be neglected much less contemned (d). For like

high hills the outward barrenness is recompensed by Mines and hidden treasures (e), and such the most difficult places yield to those that have skill and patience to dig into them. And the Almighty hath not only shewed his care in the forming, but also in the preserving of these Sacred Records; which though they are the most antient in the world, (of undoubted credit) and have been hated and opposed by Satan and his instruments, the great and wise ones of the world; yet time, power, policy nor malice, could never corrupt nor destroy them; because God resolved to preserve them for our use upon whom the ends of the World are come.

§.3. Thirdly, The Church hath done her part, in compliance with the designs of Gods Mercy and Providence, to deliver it safely to us, and make it useful for us. Hereupon the Catholick and faithful Christians discovered the frauds of Hereticks, convinced the minds of unbelievers, and sealed the truth of it with their blood. And least any should pretend ignorance (f), the governors and lights of the Church,

(d) *Nulla ne verecundia tibi est, dicere eorum quæ Deus ipse loquitur, nullum esse cognitionis utilitatem?* Chrysost.

Otiosum autem verbum dicere in S. Scriptura ingens blasphemia est.

Basil.

(e) *Matth. 5. 18. Non est littera in lege à quâ non pendeant magni montes.* Dîctum. Rab.

(f) *Διὰ τῶτο ὅτι Ἐκκλησίᾳ ποιῶν ἱπ-*

μὴν δ' ἔθεντο αἱ ῥα-
φαὶ ὡς μὴ σείρα-
σιν ἀγνοίας Πε-
βάλλειν δ' ὁ δὴν-
δὴν αὐ. Clem. A-
lex. Strom. 1^o.

(g) *Anglicana ver-
sionis Authores omni
laude majores fuisse,
arguit accurata
illa & ad invidiam
aliarum gentium e-
laborata versio.*
Sixt. Amama. præf.
ad Druf.

(h) *Acts 13. 17.*

2 Cor. 3. 15.

Luke 4. 7.

Nehem. 8. 8.

(i) *Ita fecerunt
Christiani teste*

Clem. Alexandr.

(k) *Διάκονοι μί-
γα βοῶν Περισ-
κωμοῖς — & paulo
post ταῦτα λέγει κύ-
ριος, Chrysost.
ad Act. 9. 19.*

(l) *Coimus ad lite-
rarum divinarum
commemorationem.*

Tertul. Apol. c. 39.

*ἥδε τῶν γραφῶν τῶν κυριακῶν ἀνάγνωσις ὡς ἀπὸ Νέξιν
τῶν λειτουργικῶν ἀναγνώσεων. Clem. Alex. Strom.
6^o.*

have carefully translated the Original Scripture into all Languages, that every Nation might hear in their own Tongue the wonderful works of God. [*Acts 2. 11.*] After which pattern our Church hath made that elaborate, exact, and faithful Translation into the English tongue, the like to which is not in any Nation (g). And now the Scripture hath learned our Language that it may instruct us in our own words; and it must be wilful negligence if we do not understand them: To prevent which it is not left to our liberty, but we are enjoined to read or hear it every day, both at Morning and at Evening Prayer, according to the practice of the Jews (h), who read the Law in their Synagogues however on the Sabbath, and on other daies they tasted no food, till they had read a Section of it either in publique or private (i), and every man knows how solemnly and constantly this hath ever been done in all the Assemblies of the Christian Church (k). For hence they confirmed their opinions in Doctrine (l), and learned lessons of holiness in conversation. I had rather your own Observation should inform you then spend time to tell you, how carefully the Church hath selected the most practi-

call and pertinent Chapters; omitting the more difficult, or rather remitting them to private consideration, where you have more leisure. The Lessons suited to the solemn Festivals are determined (m), and do either explain the Mystery, relate the History, or apply the Example unto us. In fine, the goodness of God in revealing, and his Power in preserving these holy Books; as also the Churches courage in defending them, exactness in Translating, and Prudence in dividing them; both shew it is the great concern of all Christians to understand them, and fit them so to our use that there is nothing wanting to make us wise to salvation, but our diligent endeavour so to profit by them, that this Grace of God and care of the Church be not bestowed on us in vain: wherefore we shall desire you to observe the following directions.

§. 4. First it is necessary that we humbly and earnestly call for the assistance of the Divine Spirit, which, as it did first indite, so it can best explain these Oracles of Truth, and also enable us to practise them. And this may be done by a short and pathetical ejaculation, while the Minister prepares himself to Read, and if we are not ready at making such Forms, we may repeat *Psalm 119. 180. Open thou mine eyes that I may see the wondrous things of thy Law*: Or, *ver. 125. I am thy servant give me understanding that I may know thy testimonies*; Or if you have time you may pray by that excellent Collect [the second in Order] for the second Sunday of Advent: *Blessed Lord God who hast caused all holy Scripture, &c.* Now by these Prayers we own God the fountain of all Wisdom, and express our desires to know and do his Will, and therefore no doubt they will procure us wisdom and strength. Secondly labour to bring a heart purified from the love of all sin, for a Lamb only can open the Seals of this Book (n). The Mahometans write

(m) *Nunc interposita est solemnitas sanctorum dierum quibus certas ex Evangelio lectiones oportet in Ecclesia tractari.* Aug. præf. in *Johan.*

(n) *Revel. 5. 2.*

on the cover of the Alcoran, *Non attingat nisi Sanctus; Let no unclean Person touch this*; and since that better agrees to Gods word, we shall do well to engrave it on our memories, and then we give the signification of that rite of washing the hands before the taking it up, which

(o) Chrysost.*hom.*
52. in *Evang. Johan.*

(p) *Jerem.* 4. 3.
Matth. 13. 4, 5,
Eyc.

the Christians (o) observed of old, and the Turks at this day. We cast not our seed into untill'd grounds, and let us not cast the more precious seed of the Divine word into unhallowed hearts (p), lest it be choaked with weeds, or over-run

with thorns, or parched for want of root in us. The love of sin blinds the eyes, vitiates the palate, and alters the object; it will make this Divine food nauseous, or turn it into the nourishment of corrupt humors. He only profits by Gods word that brings a pure and clean heart. He sees Gods will clearly, loves it exceedingly, closes with it readily, because it suits his inclinations and sympathizes with his affections, so that it brings its welcome along with it. 3. Come with holy desires to learn your duty, and stedfast resolutions to practise it. The end of writing the Scripture must be our aim in hearing it; that we may be wiser and better. The Philosopher complained of some that read *Plato*,

(q) *Est etiam (proh*
Jupiter?) qui Pla-
tonem legere posu-
it, non vitæ ornanda;
sed linguæ (or-
ationis comende
gratiâ, non ut mo-
destior fiat sed lepi-
dior. Taur. ap.
Aul. Gell. no. At.
1. 9.

(r) *1 Sam.* 3. 10:
Als 9. 8.

not to reform their manners but to adorn their discourse (q): but we have juster cause to complain of those that hear Gods holy word, to make them more talkative and not more holy. It is not Phrases but virtue which we ought to learn there. We must like good souldiers stand with our loins girt, our arms fixed, expecting only the watch word, and then we must obey. Let us say *Speak Lord for thy servant heareth*, and with St. Paul (r) *Lord what wouldst thou have me to do.* And when he hath in his word signified his

his pleasure, our souls must answer
 (s) *All that the Lord hath spoken that* (s) *Exod. 19. 8.*
will we do. It had been a strange
 presumption in *David* to have consulted the Oracle a-
 bout his safety (t), unless he had purposed to obey the
 Answer. And it is an equal affront
 to the Divine Majesty, for us to pre- (t) *1 Sam. 23. 2.*
 tend we come to ask his advice, when *and ver. 12.*
 we have no intentions to follow it.

§. 5. Being thus prepared before by Prayer, purity,
 and holy resolutions, when the Lessons are begun.
 Fourthly, Let us hear them with all reverence, according
 to that excellent example of those de-
 vout Jews (u), who when the Law (u) *Nehem. 8. 6.*
 was read to them, lifted up their
 hands, bowed down their heads, and fell on their faces.
 And sure we should express such outward respect as
 may declare we are mindful of the Author of these Pro-
 clamations, who is King of Kings and Lord of Lords.
 The Scripture daily salutes us as *Ehud* did the King of
Moab (x), *I have a message to thee*
from God. And if the Tyrant at that (x) *Judg. 3. 20.*
 news rose from his seat, shall not he
 condemn us if we receive it with less signs of regard
 and reverence? But especially let us labour to fill our
 minds with serious apprehensions, that it is the word
 will and mind of the great God (y),
 and then we shall express our out- (y) *Scriptura est*
 ward reverence with more ease and *ipsa vox & anima*
 sincerity. Let us receive it as being *Dei. D. Gregor.*
 truly his (z); and it will work as (z) *1 Thess. 2. 13.*
 effectually as if it came with the
 terrors of Mount Sinai, or were delivered in Thunder
 from the battlements of Heaven. And the better to af-
 fect your heart, behold the evident demonstrations that
 God is in and with them. Think how many sad hearts
 these promises have cheered; how many erring and wa-
 vering minds these truths have established; how many
 obstinate sinners these exhortations and threatnings have
 converted, and it will help to give them their due va-

low in your eyes.

(a) *Luke 19. ult.*

(b) *Acts 3. 5.*

gly. Mark them with a most diligent attention, as those did our Saviours words (a). Let your eyes be fixt on the Minister as if you expected to receive something (b). Let your ear be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts, which come to devour our sacrifice, and carry our souls away we know not whither. How deservedly would that poor man want relief, who should entertain himself with every Bird within his view, at a time of distribution, till all were disposed of? Yet such is their folly who while they are pursuing every idle thought which Satan starts, loose many sentences, which might open their eyes, strengthen their hands, and comfort their hearts. And he knows not what good he deprives himself of, that lets the least sentence slip unobserved; for the very filings of gold are precious, and there is weight in the least tittle of Gods word (c).

(c) *Matth. 5. 18.*

There are many places which are obscure, and by reason of close connexions or speedy transitions, are no wayes to be understood without the comparing with what precedes or follows (d), so that breaking one link may spoil the chain. It is

(d) *Qui non advertit: quid supra & infra scriptum sit, is pervertit verba Dei vivemus. Munster.*

(e) ὅτι μὴ ἡμ-

ωσίνως ἀκούσιν

ὡσαύτως ὅτι ἡ

ἀπειρος βλάβος,

ἐν ᾧ πρὸς ἡμ-

αῖνας καὶ τὰ

ἀγὰρ ὅτι ἡ τὸ ἀκούει

not possible a careless hearer should understand them clearly, or apply them prudently, or make any future benefit of them; but we find by half sentences and slight observation, men sick in errors and evil principles, and the same word that cures one kills another (e). It is this negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly

Arrian. in Epict. l. 2. c. 24.

practiced.

practiced. We have enough to im-
 ploy our minds and our time, and
 did we give that heed (f) to Scri-
 pture that we do to trifles, we might
 easily understand it, and should be
 engaged to a firmer belief and a
 more conscientious practice of it.

(f) *Qui audieris
 inveniet Deum, qui
 etiam studuerit in-
 telligere cogetur de
 credere. Tert.*

§. 6. The last part of our care is after the Lessons be-
 ended; then sixthly Meditate of them, and lay them up in
 your heart, that you may faithfully remember what
 you have learned, and readily bring it forth upon oc-
 casion. We do not only hear Gods word to stir us into
 a present Devotion; but to fill our Treasures, store
 our Armory, and vidual our Fort against we be besieged
 by temptation or affliction (g);

and 'tis not our affections when we hear it, so much as our memory of
 what we hear, that thus makes it ser-
 viceable to us. But we must especially treasure that
 which is most pertinent to our own condition; and, as
 the Jewish Masters love to Allegorize, we must not be
 like the Wine-press which keeps the husks and lets out
 the pure Wine; nor like the Sponge which promiscu-
 ously sucks in all; nor yet like the Hour-glass which
 pours out at one side what it received on the other;
 but in hearing we must be like the Fan which retains no-
 thing but the solid Corn. If we have but skill to chuse
 according to our needs, there is in Scripture plenty
 and variety for all estates; and if our arms be fewer,
 yet if they be ready and fit, they may be more service-
 able then more that are not so well ordered. Lastly,
 Begin immediately to put what you hear into practice,
 and then it is out of Sathans reach

(g) *Heb. 2. 1.
 Hammond. Annot.*

(h). Take warning by the threat-
 nings to fly from the evil; encour-
 agement from the Promises to per-
 form the good; submit to the re-
 proofs; observe the directions, and
 pursue the rewards. If this glass have shewed us
 our deformities, we must immediately amend them, or

(h) *Is divinas Scri-
 pturas rectè legi-
 t qui verba vertit in
 opera. D. Bern.*

we

(i) James 1. 23, 24.

*Qui sacras literas
legit nec confert ad
rem, similis est semi-
nanti erebrè meten-
ti nunquam, pariu-
rienti sapius &
partus sepelienti,
otioso cantori, qui
non habent merce-
dem operis.* Masius è
Talm. in Jos. 1.

application, we shall add some short intimation how to profit by the several parts hereof. For St. Paul hath

(k) 2 Tim. 3. 16.

(l) — πρὸς δι-
δασκαλίαν, πρὸς
ἐλεγχόν πρὸς ἐπα-
ρόρθευσιν, πρὸς παι-
δείαν τὴν ἐν δι-
καιοσύνῃ. vide
Ham. Annot. in
loc.

(m) *Omnia quidem
dicta Domini omni-
bus postea: sed ple-
raque in personas*

*dicta non proprietatem adnotationis nolis constituerunt,
sed exemplum. Tert. de præscrip. hac.*

we shall soon forget (i) them, and so loose the labour and benefit of our hearing. What signifies a Counsellors opinion or a Physicians advice, if they be not followed? The better the Counsel is the more is our shame if we look more on the glory of asking it, then the honour and benefit of observing it. These rules carefully made use of, will be soon found of extraordinary advantage, and may suffice in the general: but because of the variety of Scripture, and the necessity of a particular

taught us, that all Scripture is use-
ful (k) to inform and teach us in
Faith (l) and Truth; to discover
and reprove our sins; to direct and
urge our amendment; to promote
and improve us in the practice of
holiness. Which rule if we follow,
we may be able to profit by every
Chapter, and may learn that Art of
making every part of Gods word
(like an exact picture) look direct-
ly upon our selves (m), and com-
ply with our circumstances, al-
though it was spoken to others, and
perhaps of different condition.

§. 7. First then, to apply the Old Testament out of which the first Lessons are taken, we may consider that (besides the Psalms of which before) it consists of these Parts, 1. The Law, 2. The History, 3. The Morality, 4. The Prophecies. 1. The whole Ceremonial Law

is omitted in the daily service, because they were proper to the Jews, and had no apparent reason (*n*) of their obligation. Yet if we have time, leisure, and judgment, we may in private improve them into most useful Meditations, by applying the types to Christ, and those precepts which are literally obscure, to matters of practical holiness. Of the Judicial Law also little is read in publique; but so much of it as is used, is the foundation of the antientest and best

(*n*) Heb. **הקדש**:
*Verba sunt quæ non
 habent apertam ra-
 tionem — sunt ex
 decreto Regis R.
 Sal. — Præcepta
 quorum non pate-
 fulta est ratio. R.
 Dav. Kim. in Psal.*
 119.

Laws which were made by Heathens or Christians, and are rules of the exactest justice in the world. And if we abate for the difference of our circumstances may conduct our Consciences in many cases of entercourse with our neighbours. Of the Moral Law no part is passed by, because there are the Rules of Eternal goodness, to which the Consciences of all men give consent at the first hearing, and so are of universal obligation; but they bind us in a higher manner than any (*o*), wherefore we may

(*o*) *Matth. 5. 14.*

learn hereby our Duty to God and Man, and discover all our odious sins, and we may encourage our selves from the Promises to do good, for they shall certainly be performed either literally in temporal, or with advantage in a spiritual manner; understanding Soul for Body, Grace for Prosperity, and Heaven for Caanan: In which manner also we must apply the Threatnings to make us penitent for former, and cautious against future offences against so holy a Law of so great a God, which both conscience and reason approve of. 2. The History is all read, and is a rare account of the methods of Gods Providence in the government of the World, from the Creation to the return of the Captivity. And we are to love and reverence it before all other Records, for its Divine Author and undoubted credit; for the Persons it treats of, the chosen people of God, and especially for the excellent design

design which is to teach us to fear God, love holiness and avoid iniquity, by a clearer and more easie method (p)

(p) *Longum iter per preceptum breve & efficax per exemplum.* Sen.

(q) *Hoc tibi virtutum stimulus, hoc semina laudum, Hoc exempla dabit* —

Ne simus ingentium exemplorum pravi imitatores. S. Sal-
vian.

and dreadful events which attend all ungodly wretches, must affright us from treading those paths. And thus the shipwracks of evil men, and the steps of the Saints may conduct us safely to our journeys end. Only be-
cause the best men may have erred, we must not al-

(r) *Hec quando in S. Scripturis legimus non ideo quia facta credimus, facienda credamus, ne violamus precepta dum passim sectamur exempla.* Aug. in Mend. c. 9.

ways do what they did, but make the precepts (r) the interpreters of their practice, and where they agree we are safe in our imitation. 3. The Morality in the Books of Job and Solomon (and some parts of Apocriphal Authors which the Primitive Church read for instruction of manners) these do recommend unto us all sorts of virtues, and set out the means to obtain them, and the advantages of practising them, and give a true representation of the folly and danger of sin; with cautions against the occasions thereof, laying down innumerable Observations, for the ordering of our lives in all conditions and relations; but these so brief and independent, that we must give extraordinary attention that we may learn our duty, in that place and those circum-

stances

stances in which we are. Here are Rules for Princes and People; Masters and Servants; Parents and Children; Husbands and Wives; Young and Old; Rich and Poor; Prosperous or Afflicted persons; and that we everyone may learn our own Lessons, we must mark those sentences which incourage to some virtue we are deficient in, or reprove some offence we are guilty of; and not out of idleness or malice pick out only those which we suppose fit our neighbours, and paint out their crimes. For thus our own faults pass uncensured, and neither we nor they have benefit by this excellent part of holy Writ. 4ly. The Prophecies are the Predictions of ruine from the mouth of God to all wicked men, both heathens and enemies of Gods people, and also those that then gloried in that name (as we do now) but continued in the practice of all iniquity. How sadly do the Prophets complain of such? what terrible Menaces, and piercing reproofs do they give them? Yet every where intermixed with earnest invitations to amendment, and pressing exhortations to sincere reformation, and the practice of that hearty obedience which the Letter of the Law expressed not, as an introduction to the Gospel and coming of Jesus, which is here set out in all its glory. And when we behold that both those heathen Nations and the Jews themselves, have pulled utter ruine on themselves, by their contempt of the Promises, and verified the Threatnings by their disobedience to these warnings; we ought to fear and grow wise by their Calamity, and take heed to answer our profession with a holy life, and cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable destruction.

And for the more Mysterious Prophecies (s), we need not curiously pry into them, nor know particularly to what Church or Persons to fix the woes therein denounced;

(s) *S. Propheta audivit: & non intellexit; quid faciant hi qui signatum librum & usque ad*

tempus consummationis multis obscuritatibus involutum præsumptione mentis edisserunt? Hieron. in Dan.

but

but rather applying them to our own lusts, let us take courage from the assurance of victory under Christs Kingdome, to mortifie and subdue them. That as God hath sent him to us in the Flesh, and so far made good these predictions, so we may admit him to reign in our hearts; and then we shall experience the truth of that triumph, joy and peace, which is promised to wait upon his Government, and also avoid all the terrors that are denounced against the workers of iniquity.

S. 8. The New Testament is read for the Second Lessons, because it is the perfection of the Law, the substance of the types, and the fulfilling of all the Prophecies; and because it hath manifested the reward more

(t) *Lex vetus ligat manum, lex nova ligat animum.*

fully, it heightens and improves the duties (t), for since to us much is given, much may justly be required. And if so clear a discovery of Gods infinite love will not work upon us, we are strangely obdurate. But we hope better things will be effected: 1. By the History of the Gospel. 2. By the Epistles. Fifthly, Therefore that we may apply and improve the Gospel, let us consider it as an exact account of all that Jesus did and suffered for us. Here is a Relation of his mean and humble birth, a record of his holy and afflicted life; a register of his Miracles, a summary of his Sermons, and a most moving description of his painful and Meritorious death. Let us therefore in hearing these Lessons imagine our selves of his retinue, as if we were giving audience to his voice, or beholding his wonders of goodness and might. Let us carry our Pride to his Nativity, our idleness to his industrious doing good to all; our anger to his meekness; our revenge to his gentleness and love of his enemies, that they may blush and dye, when they see their deformity by so sweet a pattern. See and wonder, admire and love, and strive to imitate your dear Saviour in kindness and charity, mercy and pity, diligence and piety, patience and constancy, faith and zeal; and rejoyce to have him presented to you thus, because

because your Captain is your Companion (u), and hath done himself what he requires of you. The servant of *Wenceslaus* following his Royal and devout Master barefoot in a deep snow to a house of Prayer in a Winter night, when he began to tire, beheld his Prince, and with shame and love recruited his tired spirits, and every look gave him a new life: So would the sight of Jesus beget in us did we view him with that affection and stedfastness as we ought; if we have a due love for Christ, it will not only be pleasant but profitable thus daily to hear of him. For his Sermons will convert us, his Conversation engage us to love him more, his Example will invigilate and enflame us, and his Death will above all tie our souls to him, and make our sins as odious as the worst instruments of that black cruelty: thus we may live like him, dye with him, and rise again to newness of life. Lastly, those sacred Epistles are used, which do further explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring Gods designs in it, and expectations from us, and the preparations made for us; with incomparable cautions against the deceits of Satan, cruelty of Persecutors, and falshoods of hereticks, together with variety of Promises, Exhortations and Directions, so closely united, and so majestically expressed, that it requires a quick apprehension, and a solid judgment to unravel all the mysteries in them; and yet they that avoid curiosity and self-conceit, and bring humility, love, and holy resolutions, such cannot be more effectually improved in knowledge and piety by any part of Scripture. And this rule must be observed by all in the Offices of Religion, when we hear Gods word that we do not pursue difficulties and unprofitable disputes, but apply the holy Scripture to profit by it. And certainly he best understands it who by it learns to bridle his passions, bound his desires, conquer his appetites, to fear God, love his neighbour; and to be careful of his own Immortal soul; and if we make this use of the words of God, we shall have

good

(u) *Tunc enim proprius ibunt Milites, cum Dux sit Socius.*

good cause to joyn in the next duty of giving praise to him that made them, and assists us that we may profit by them.

SECTION IX.

Of the Hymns for the Morning Prayer.

§.1. **T**HERE is not in the whole Circle of Christian Duties any more universal then Praise. For because in every thing God shews mercy, we must in every thing (x) give thanks. So that Hymns of Praise are ever seasonable, especially in the house of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and delightful to him we worship. We are to bless God for our bodily food; how much more then for the food of our souls? the providing of which for us is the greatest mercy next to that of giving the Eternal word to us. For if God had not written his Word for us, we should not have seen either our sin or our danger, our duty nor our assistance, our Deliverer nor our reward, and shall we not Praise him for this shining light? And particularly what Chapter is there but it contains a peculiar reason of our thankfulness? whether it instruct or reprove us; invite us to duty, or affright us from sin; whether it consist of Promises or Threatnings; Precepts or Examples, it ought to be concluded with [*We praise thee O God*] viz. for illuminating our minds, quickning our affections, renewing our memory, reviving our hopes, awakening our sloth, or confirming our resolutions. Some benefit we have or may have by every one; and therefore a Hymn will both refresh us with variety, discharge a great obligation to God, and prepare us to hear the next Lesson with fresher appetite. We have two for our choice that we may suit every Chapter: but we shall first consider that which is most usual, the *Te Deum*.

The Analysis of the first Hymn, or the Te Deum

This Hymn hath three Parts,

- | | | | | | |
|---------------------------------------|---|---|---|---|------------------------------|
| 1. An Act of Praise containing, | { | 1. The Duty performed by us in | { | Praise and Homage. | |
| | | 2. The encouragement from others who also Praise him, | | { | 1. All People of the Earth. |
| | | | | | 2. All Angels |
| 2. An Act of Confession declaring, | { | 1. The Persons confessing, viz. | { | | Apostles; Prophets; Martyrs. |
| | | | | The Universal Church; | |
| | | | | | |
| 3. An Act of Supplication requesting, | { | 1. For all the faithful, | { | 1. In the whole Trinity, the | |
| | | | | Father, Son, and Holy Ghost. | |
| | | 2. The Faith Confessed, | | 1. The glory of his Essence. | |
| | | 2. Particularly in the Son, being an acknowledgement of | | 2. The manner of his Subsistence. | |
| | | | | 3. The humility of his Birth. | |
| | | | | 4. The benefits of his Death. | |
| | | | | 5. The height of his Exaltation. | |
| | | | | 6. The certainty of his Return. | |
| | | 1. For all the faithful, | | 1. Present assistance. | |
| | | | | 2. Final acceptance. | |
| | | | | 3. The means to attain both, viz. | |
| | | 1. Who we are | | Deliverance from Evil, Prosperity, Direction & support. | |
| | | 2. What we desire | | His constant servants. | |
| | | 3. Why we desire this, because | | Strength against sin, pardon for it. | |
| | | | | 1. Of Gods Mercies. | |
| | | | | 2. Of his Promises, | |
| | | | | 3. Our humble expectations. | |

A Practical Discourse on the Te Deum.

§.2. **A**Lthough this Song of Praise be not of Divine Authority, yet it is said to have been miraculously composed, and first Sung by St. *Ambrose* and St. *Augustine* after the Baptism of that illustrious Convert; and it is placed among the undoubted works of holy *Ambrose*, who in the times of general Calamity first brought the use of Hymns into the Latine Churches (which had been used in the East from the beginning) and made several Forms of Praise himself; and among the rest this grand

(y) *Grande carmen istud est, & quo nihil potentius: Quid enim potentius, quam Confessio Trinitatis, quæ quotidie totius populi ore celebratur; Certatim omnes student fidem fateri; Patrem, Filium & Spiritum S. narrant versibus predicare.* Ambros. in Conc. de Basilicis, &c. Tom. 5.

and powerful Hymn (y), which its likely he means when he speaks of that Confession of the Trinity in Verse, which the people so much delighted in, and sung to joyfully every day. For this hath ever since been frequently used and highly esteemed in the Church; not only for its Authors sake, but for its own, since it is so rare a piece of choice Devotion. The principal scope whereof is to give all glory to God, which therefore is interwoven with every part: but the nine first verses are wholly Eucharistical, wherein we express our own gratitude, and cast our eyes on all Crea-

tures in Heaven and Earth, that joyn with us in paying that Duty, to heighen our Devotion before so great a Lord. We have now heard out of Gods sacred Word those gracious invitations and sweet comforts, those useful directions and necessary warnings which he therein gives us, for all which we give him thanks when we say *We praise thee O God.* We have also heard many instances of his Power, and been instructed in his holy

commands, which engages us to acknowledge his Authority and pay our homage: Therefore we promise to be his Servants, and seriously acknowledge him to be our Lord, which is a mocking of the Divine Majesty (z), unless we resolve to do what he hath signified to be his Will. But why should we not be sincere in this acknowledgment, since it is our honour to serve him, whom the Heavens praise and the Earth worships, and all the Inhabitants of both are subject to. The Earth (that is) the men that dwell therein, in all ages did and in every Nation now do give him honour. For there is no time, nor Country, which hath not afforded many to confess and adore him that fills all places, and endureth from everlasting to everlasting. But if so many examples out of all mankind will not suffice to make us praise him devoutly and acknowledge him faithfully; let us lift up our eyes to the Heavens, which are replenished with Creatures more noble and glorious than we; yet all these make it their employment, and account it their delight to glorifie his Name. And we lately prayed that Gods will might be done on earth as it is in heaven: How it is done there this excellent Hymn will shew you. It opens Heaven to you, nay with the Evangelical Prophet, carries you thither to behold their Order; Angels and Powers, Cherubins and Seraphins, Apostles, Prophets and Martyrs. This shews you their Employment which is one, and that you are now exercised in, even to Praise the Lord every morning (a), or rather every moment, with never ceasing voices (b). Nay you may learn their song (c) even that mysterious Anthem to the Trinity, by which they confess every Person and adore all. So that you may at once learn what to believe, and how to worship God.

(a) Gen. 32. 26.
Dimitte me quia ascendit columna Auroræ. Et appropinquat hora Angelorum. ad laudandum Deum. Targ. Hierosol.

(b) *Voce incessabili*, in S. Ambrose. (c) *Isai. 6. 3. Sanctus Pater, Sanctus Filius, Sanctus Spiritus.* Cal. Par. Jon. *Ja olim legebat.* P. Galatinus.

Oh let us learn the song we must sing in Heaven, when we shall bear a part in that Celestial Quire, where all these glorious hosts ever magnifie their great Commander; all Creatures of the Earth, all the Lights of Heaven, and the Innumerable and invincible Legions of Angels, are listed under this our Lord, fight for him, and ever execute his commands. Wherefore he is called *Lord God of Sabaoth*, that is of the Armies and Powers of Heaven and Earth. And since every one that is under him gives him honour, the majesty of his glory must reach as far as his troops extend, and they fill both the upper and lower world. Joyn with these Angelick hosts now, and you shall be joyned to them hereafter; be not discouraged at the distance of your nature and Condition; for there are already many of our bretheren (which were once as we are) already glorious and admitted to this honour, intermixed with this Sociery. Oh see the faithful and painful Apostles, see the zealous and holy Prophets; behold the triumphant Army of devout and courageous Martyrs, how they all rejoyce and sing. The Apostles are ravished with his glory whom they saw in his weakness. The Prophets are delighted with him whom they prophesied of, but never beheld before. The Martyrs are transported with his love, and forgetting all their torments solace themselves in his joyes; and every gaping wound (*d*) is a mouth to chant out his Praise. Oh what honour is it to serve such a Lord! what delight to be admitted to so glorious a society! Summon up all the powers and faculties of your souls, and as they fill Heaven, do you fill the Earth with setting out the Majesty of his Glory.

§. 3. The second part of this Hymn (in the eleven following verses) is a Confession of Faith. And every Article thereof is a farther motive to praise God, either for the glory of his Essence or the mercy that appears in his works. And since we see God at present only by Faith, the Profession of that Faith is to us reputed a glorifying of him

him (e). The Saints and Angels have a full view, and what they do by Joy, we do by Faith and holy desires of a nearer union. And certainly we cannot set out the Majesty of his Glory better, then by assenting to that Revelation which his Truth hath made of himself; and by confessing him that the glorious Hosts of Heaven adore, and the Universal Church doth and ever did acknowledge. For so we agree in a sweet harmony with the Saints and Angels in heaven, and with all holy men our Bretheren on the earth. For the unanimous consent of the Servants is a manifestation of the Masters honour: And it is an evidence that our Lord is really such, and so glorious as we believe him to be, since all unite in the profession of it. And this holds good most evidently in the great mystery of the Trinity, which the Celestial Quire owns by their Trisagium; *Holy, Holy, Holy.* And the Catholick Church hath most unanimously acknowledged, most sacredly kept, and most courageously defended, above all other Articles, so that all those agree in this who differ in many other points. Let us then chearfully acknowledge the infinite Majesty of the Father, who governs all Creatures, and declare the honour of his true and only Son, whose Glory is great in our salvation. Let us confess the Divinity of that holy Spirit, who is our Advocate in Heaven, and our Comforter (f) upon the Earth. Above all let us be careful that the humiliation of our mercifull Redeemer, do not abate of our esteem: To prevent which the Church in this Hymn as also in all her Creeds makes the largest and most particular Confession of the Son of God; and we have here a full account of Divinity and Humanity; because by the malice of Sathan these have been so confounded and mistaken by so many Heresies; and we have also a recital of those works of his which most concern us, because it is the interest of us all to know and believe these, which more directly tend to our salvation, then

(e) Rom. 15. 6.

(f) *περιπαλιν* .
in remque signif.
Johan. 14. 16.
1 Ep. Johan. 2.
ver. 1.

any other of the works of God; and therefore do more strongly engage our gratitude, for we shall find abundant matter of Praise, both in what Jesus is in his nature, and what he hath done for us. He is very God and therefore we give him that title which alone belongs to the Lord of hosts; and St. *Ambrose* (the best inter-

(g) *Psal. 24. 7. & 10. Quis est iste Rex glorie! Respondetur à scientibus Dominus virtutum, ipse est Rex glorie. Ergo Dominus virtutum est ipse filius. Ambros. de Fide. lib. 4.*

preter of this Hymn) saith (g) that twenty fourth Psalm, was sung by the Angels at our Saviours Resurrection; those who came with him calling to those in Heaven to open the gates for the King of Glory, who answered them as it is in that Psalm. And we may call him the King of Glory; both as he is very God, and because he hath purchased Glory for us, and shall distribute it to us, and shall receive glory and praise from us

and all that are partakers of it. And his glory depends not on our praises, but is inseparable from his nature, because he is the true and only begotten Son of God; not Created as the Angels, nor Adopted as Men; but by Eternal Generation, Coeternal with the Father, and Coequal. What though he was born in time, the Son of Man? this doth not take away his Being the Son of God, nor change his nature, but expresses his love, and engage our affections. Dear Jesus! whether hath thy love carried thee! from Glory to misery; from the highest Throne in Heaven to the lower parts

(h) *Ephes. 4. 9. Pudorem exordii nostri non recusavit, sed contumelias nature nostre transcurrit. Hil-*

of the Earth (h). How hast thou pursued us through all the stages of our infelicity! from the dishonours of the Womb to those of the Tomb, not abhorring the meanest place that was pure, nor the lowest condition, that Innocence could be put into. What cause have we to bless thee,

(i) *Ideo quod homo est & Christus esse voluit, ut homo possit esse quod Christus est.*

who

who wert pleased to become what we were, that we might be (not what we deserved, but) as thou art ! Holy Saviour, we believe and rejoyce in believing that thou wast born like us, livedst with us and diedst for us : and that death was our life, it was shameful and inglorious, sharp and tormenting ; so terrible as might startle a great confidence in a good cause. But it was not more bitter to thee then sweet to us. We, even we Oh Lord had armed Death with a sting sharp and venomous ; for our sin had provoked the Divine wrath. And this sting (though with the suffering (k) of inexpressible dolours) (k) 1 Cor. 15. 57. thou hast pulled out ; and having Gr. *κίρτων* satisfied the Justice of God, canst *Devicto mortis aculeo.* Ambr. now triumph over death it self, and enable us with comfort to say,

O Death where is thy sting ; with which thou didst threaten all the World with unavoidable destruction ? Who can behold what thou hast suffered, and we have escaped and not be ravished with thy Love Oh blessed Lord Jesus ! The way to Heaven was ever open to Innocence, but we all had sinned and come short of the glory of God. Heaven gates were shut against us, and Hells mouth open to receive us. And in this estate our life had been worse then death, by the dreadful expectations of deserved vengeance ; and our death had certainly delivered us up to feel what we feared. Do we live with any comfort ? 'Tis thou hast removed our fears. Can we dye with any peace ? It is thou alone hast renewed our hopes ; if any men that are, or ever were, or shall be, are admitted into this Kingdome, it is not by the merits of their own Innocence, but by those of this thy all-saving death. We need not dispute *de Falso* whether any of the Saints before Christ had actual Possession of Heavens Glory : (the Scripture

(l) and the Fathers (m) especially (l) *Heb. 11. 40.*

1 Pet. 3. 19.

Matth. 27. 52. (m) *Clem. Alexandr. Strom. 2^o. Tertul. de animâ cap. 55. Cypr. Serm. in Dom. Pass.* Ambrosius *Comment. in Rom. 5. & passim.*

St. *Ambrose* seem to deny it, and it is not easie to disprove them) but this we are sure of *de Jure*, that none under the Law nor the Gospel ever were received thither, but by Faith in this Death of Jesus; which God might consider as done before it was accomplished; but no holiness that we are capable of can challenge Heaven, nor no feigned Purgatory expiations can satisfy for our sins. And whenever *Abraham*, *Isaac*, and *Jacob*, entred into their glory, it was in the right of Jesus, who by this saving death, pulled out that fatal Ring, and obtained admission for *all believers*, not only for Jews and Saints of former ages, but for Gentiles and all the World that so owns him as a Saviour, as to give up themselves to be ruled by his holy Laws. Our blessed Master indeed was glorious with his Father from all Eternity; he was

in Heaven before (n): But not in our nature, not as our advocate, not to take possession for us; but now he is restored to his throne again, ready to receive all believers into the participation of his joyes. And now his glory is our great advantage, and infinite comfort; so that we may receive this article with that

delight with which old *Jacob* did the news of his beloved *Josephs* advancement over all the Land of *Egypt*; assuring our selves, that he who stooped so low to us, and suffered so much for us, will imploy his regained Power and Glory for our good, even to take us up to him, and to let us reign with him, who ever lives to make intercession for us. We cannot see him in this glory by the eye of sense, but we do discern him by the eye of faith; and we doubt not, but he shall be revealed in all this glory, when he comes to judge the world at the last day. He shall then come to examine and pass sentence upon all. But since we must every one bear our own burdens, we must not concern our selves for the fate of others; but busie our selves to prepare our own accounts, for we are sure he shall be our Judge: our guilt might make us fear and tremble to think of it; yet his mercy

mercy may comfort us and quicken us to make ready. Who could we rather wish should Judge us then he that Redeemed us? and he that now offers to give us a Pardon sealed in his own blood? Let us now accept his tender, and we need not tremble then, for our Judge shall be our advocate and our friend.

S. 4. The last part which closeth this devout and exquisite form, turns both the Thanksgiving and Confession into Prayer, as a most natural consequence of all the preceding considerations: for who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be the fountain of all goodness, and desire his favour? Who can contemplate the Saviour of the World in his Essential glory, in his admirable Condescension, willing humiliation, and illustrious restitution, and not break forth into most passionate supplications for a share in his love? Or if we go back no farther then the two last Verses, we there saw him with St. Steven sitting in all his glory at the Right hand of God, and shall we not request him to be mindful of us in his glory, whom in his low estate he purchased with his life and blood? And as he put on weakness and submitted to misery to redeem us, that he will imploy his regained Power and Glory for our help and assistance. We say he is to be the Judge of us and all the World (o), and we know

we cannot answer him for one of a thousand (p). Sure then our wisest way is to make supplication to our Judge (q), and to beg his favour may at that day be shewed to us and all his people; for at his sentence all the world must stand or fall, those whom he justifies or repunes innocent (r), shall be set on the right hand, and be reckoned among the number of the Saints and sealed ones (s), and therefore let us pray to this great Shepherd, that though now the sheep and goats are mixed,

(o) John 5. 22. 27.

(p) Job. 4. 2.

(q) Job. 9. 15.

(r) Numerare pro reputari Isai. 53.

12. Sapient. 5. 5.

πῶς καὶ ἀλογίστη
ἐν ὑμῖν οὖν, καὶ ἐν
ἀγίοις ὁ κληρονομία
ἀπὸ τοῦ Θεοῦ. Græc.

(s) Revel. 7. 4.

yet he will wash us
with

with his blood and pronounce us guiltless; that our lot may be with his Saints. Now that we may be thus disposed of at the last day, we shall need not only his Mercy then, but his grace now, to secure us in our passage through this world. Wherefore we pray with holy David in the last words of the 28.th Psalm, that God

(t) *Psal. 28. ult. Ser-
va populum tuum,
& benedic heredi-
tati tuo, & rege eos
& extolle eos usque
in aeternum. Vulg.
Lat.*

would use all means to bring his people to his glory (t); even that he would save them from all evil, and bless them with all good things. That he would govern and direct them in their duty, and lift them up and support them against all opposition for ever. And these are the sum of every Christians needs and

desires. What more can we wish or pray for, then to be rescued out of trouble, and furnished with all blessings needful for our souls and bodies? That God should

(u) *Heb. & LXX.
pascere eos, hoc est,
rege Vulg. Sorores e-
nim sunt aries pas-
cendi & regnandi.
Basil. cenc 24.*

(x) *Job. 22. 19.
Psal. 9. 14.*

feed us as a shepherd (as the Hebrew reads) (u) or govern us as a Prince, conducting our duty by his care and Laws, that we may not stray nor go amiss. And lastly, That he should bear us up against all the opposition of Satan and his instruments, and advance us from our low estate (x), to let us up on that Rock where our enemies malice can-

not reach us; but we may stand safely there, till we are lifted up from thence to Glory, which we cannot miss of if God hear but these Petitions. Therefore having prayed for all that is needful for us as members of the Church, we now look more peculiarly to our selves considered apart. And since we are now and every day employed thus in praising God, we desire him to accept this as a Testimony that we are his Servants. We declare it in Davids Phrase

(y) *Psal. 145. 2. Psal. 145. 2. (y); only altering the
Per singulos dies be-
medicam tibi, & laudabo nomen tuum, &c. Vulg. Lat.*

Tense

Tense and Person. Lord help us for we are thy servants, paying thee the daily tribute of Praise. Whatever thou bestowest on us will not be forgotten, nor buried in ungratefull silence. We meet in thy house every day to magnifie thee in this manner, and to set out the glory of thy Name in every thing thou dost for us. Withhold not thy mercy, for we will not withhold thy Praise; and since we resolve daily to do the work of Angels, Lord keep us pure as they are, for praise is neither seemly nor acceptable in the mouth of a sinner. Let not us who are thy servants in the morning be the devils slaves before night (2); but preserve us holy all day, that our (2) *Capisti melius quam desinis, ultima primis Distant—* afternoon sins may not rob us of the benefit of this dayes Praises, nor indispose us against the next morning, when our duty will return. Dear Jesus look on our frailty and strengthen us; look on our guilt and misery and Pardon us. We cry earnestly and double our request Jesus Master (a) *Math. 20. 30, 31.* have mercy on us, have mercy on us; for our needs are great and pressing, unless we find mercy for former sins we must be condemned by thee; and except we obtain mercy for future assistance, we shall be overcome by Satan. Oh shut not out our Prayer; consider not our merits but our distress, we know we deserve nothing, but we have great hopes (such is thy transcendent goodness) that we shall have what we desire. Those that were better then we have put words in our mouths, who in the Psalms (b) did not urge thee as if they had been worthy, but only trusted in thy mercy; and so do we. We rely not on our selves or any Creature, but on thee alone, for we know thou canst help us; and we have a persuasion thou wilt. All the world sees by our daily attendance on thee, that all our expectations are from thee. Oh do

(b) *Psal. 33. 22. Sit misericordia tua Domine super nos quemadmodum speravimus in te. Psal. 31. 1. In te Domine speravi non confundar in eternum. Vulg. Lat.*

not

not disappoint those hopes that are grounded on thy tender mercy, least Sathan upbraid us and the world slight us, and then which way can we look? Lord be it unto us according to our Faith.
Amen. Amen.

The Paraphrase of the Te Deum.

WE Praise thee] most heartily for all we have learned out of thy holy Word [**O God**] and it shall be our care as it is our duty to observe thy Will, since [**we acknowledge thee to be the Lord**] to whom we owe all Duty and Obedience. We esteem it our happiness and honour to be accounted thy servants, who art Lord of all the world; and [**a l the earth**] with its Inhabitants joyns with us, and [**both worship thee**] who art from Eternity, and in all ages hast been acknowledged to be [**the Father everlasting.**] Nor doth this lower world alone own thy Supremacy, but Praise is given [**to thee**] by the several Orders of [**all Angels**] who with harmonious voices [**cry aloud**] in proclaiming thy glory, which is ever set forth by all the hosts of [**the Heavens**] the Thrones, Dominions, Principalities and [**the Powers**] that are [**therein.**] [**To thee**] O God triumphant Hymns are sung in that Celestial Quire. For the [**Cherubin**] on one side [**and**] the [**Seraphin**] on the other, with ravishing melody chant thy Praise, and in their mysterious adorations, they [**continually do cry**] one to another [**Holy**] Father [**Holy**] Son [**Holy**] Spirit, three Persons, but one [**Lord**] thou art the most mighty [**God of Sabaoth**] the supream commander of all the hosts of Heaven, of us and the innumerable myriads of blessed Spirits. Thou makest us happy with beholding, and the Sons of men with expecting thy glory, so that all the Inhabitants of [**Heaven and Earth**] rejoyce in thee, because all parts of the Universe [**are full of**] those manifestations of thy power and goodness, which declare [**the majesty of thy glory.**] Thus
the

the Angels sing, and (for our great comfort) many of our bretheren now glorified bear a part with them [**The glorious company of the Apostles**] who Preached Christ, and with unwearied diligence and patience, admirable courage and fidelity shewed he was come to save the world, these are now in those regions of bliss, and there for ever [**praise thee.**] As also all those harbingers of thy Sons coming, inspired at sundry times, and in divers manners, these are now met in glory and make up [**the goodly fellowship of the Prophets**] whose words we read on earth, but they now are happy in beholding him of whom they foretold, and now continually [**praise thee.**] To all which blessed numbers are added those undaunted Legions who sealed the truth of the Prophets predictions, and the Apostles preaching with their blood, even [**The noble army of Martyrs**], who conquered infidelity and cruelty, by Faith and Patience, these now are passed from torments to their reward, and they with all other Saints and Angels, with united hearts and voices sweetly [**praise thee.**] Oh Lord we long to be there that we might see thee as clearly and praise thee as heartily as they do. But since we can now know thee only by Faith, we must glorifie thee by agreeing with [**The holy Church**] even our faithful bretheren [**throughout all the world**] in the Confession of that True Faith, whereby every good Christian [**both acknowledge thee**] to be what thou hast revealed thyself to be in thy holy word. We believe in that Trinity which the Angels worship, even in thee [**the father**] who by creating and governing all the World, declaredst thy self to be [**of an infinite Majesty**] And we believe in him that is equal in glory with thee; and one in nature [**thine honourable, true and only—**] begotten [**Son**] who hath redeemed us, that we of slaves of Satan might be thy adopted Sons. We do believe and acknowledge [**also the Holy Ghost**] to be very God (equal to and with the Father and the Son) and is the advocate for us in Heaven, and [**the Comforter**] of us on the Earth: And these Three Persons are One God. Thy gracious condescension, O blessed Jesus, shall not
Eclipse

Eclipse thy Divine Perfection, for though thou camest in our likeness to Redeem us, yet we believe [thou art] equal with the Father, and [the King of Glory] for thou ever wast most glorious in thy self, and thou [O Christ] art anointed of God a King and Priest for ever. From eternity thou art God; neither hadst thou thy beginning when thou wast made the Son of Man, for [thou art the everlasting Son] begotten [of the Father] before the world began. Yet (blessed be thy name) thou didst change thy Glory for Misery, and sufferedst thy Eternity to be measured by time, for [when thou tookst upon thee] that glorious design [to deliver man] from eternal death [thou didst not abhor] the meanest condition, but wast conceived in [t' e Virgins womb] and born like unto us, only void of sin. How cheerfully didst thou embrace a bitter and bloody Passion, to satisfy the Divine Justice provoked by our offences? and [when thou hadst] by suffering the wrath due to us, [overcome the sharpness] of that sting [of death] which our sins had armed it with, the whole world found the benefit of thy Cross. For by those merits [thou didst open] those gates of mercy which iniquity had shut against all mankind, for hereby alone admittance into [the kingdom of heaven] is granted [to all believers] that are, or were, or ever shall be hereafter. And no such can be excluded, for now [thou sittest] as a glorious conqueror [at the right hand of God] to intercede that the faithful may have the benefit of thy purchase, to keep possession for them, and finally to receive them to partake with thee [in the glory of the Father] which thou now enjoyest, and canst dispose it to whom thou plearest. To our great comfort therefore [we believe that thou] who hast been our Redeemer and art our Advocate [halt come] with millions of Angels in great glory to try all the world, and particularly [to be our Judge] with full Power to condemn or acquit us. [We therefore] knowing our guiltiness, and that we cannot account to thy Justice, do before hand beg thy mercy, and most humbly [pray thee help thy servants] with thy infinite merits and abundant grace;

grace; and to answer for them [whom thou hast] so
 dearly bought, and [redreem'd with thy most precious
 blood] that we may not loose the benefit, nor thou the
 glory of thy gracious purchase. Since all men must stand
 or fall then at thy sentence, Oh do thou acquit thy
 faithful ones; and by applying thy merits [make them
 to be numb'd with thy Saints] that being placed on
 thy right hand, they may have a part with thee and them
 [in Glor] unspeakable and [everlasting.] And that
 thou mayest have mercy on them in thy Kingdom, give
 them here all that may fit them for it; and bring them
 to it [O Lord save thy people] from all evil which
 might dishearten or defile them [and bless] thy Church
 with all good things, which may make it flourish as [thyne
 inheritance] and encourage it in well-doing. Be thou a
 shepherd to watch over and feed thy servants, a King
 to defend and [govern them] in all thy holy wayes; and
 when Sathan and his instruments design to cast them
 down, rescue [and lift them up] by thy grace, above
 their power and malice that they may be safe [for ever.]
 Particularly be mindful of us in this Congregation who
 will never forget thee, but as we daily taste of thy mer-
 cies, so [Day by day] we acknowledge them in thy
 house, and [we magnifie thee] for them with these sa-
 cred hymns. Thou art an everflowing spring of com-
 fort, therefore we ever praise thee [and we worship thy
 name] both now in this world, and will glorifie it in
 thy Kingdom [ever, world without end.] And as by our
 daily paying thee this Tribute of Praise, we declare our
 selves thy servants [Glouglasse O Lord] to remember
 our frailty, and by thy grace [to keep us this day]
 which we have begun in thy service, holy, pure, and
 [without sin] that our present sacrifice may be accep-
 ted, and our hearts fitly disposed against the next op-
 portunity. We have so often fallen into sin, and so sadly
 smarted for our folly, that we must now most earnestly
 beseech thee [O Lord] to forgive and [have mercy
 upon us] for all that is past: and again to [have mercy
 upon us] and deliver us for the remaining part of our
 lives. We beg compassion of thee in all humility [O
 Lord

Lord let thy mercy] come to us, and [**lighten upon us**] not for our merits, nor after the proportion of our deserts, but our faith; even [**like as we**] encouraged by thy promises most readily and firmly [**do put our trust in thee**] and hope for it. And though we do not challenge it by desert, yet we believe thou wilt not frustrate any of our expectations, for every one of us renouncing all other helps can say [**O Lord in thee**] alone [**have I trusted**] because I knew thy grace and bounty. Let me not now ask in vain; Oh [**let me never**] be put to shame before the world or the devil; nor [**be confounded**] by being sent away empty. [**Amen**].

The second Hymn after the First Lesson at Morning Prayer.

§.5. **WE** shall briefly pass over this Hymn; because it is seldom used, and sufficiently plain: it being an invitation of all Creatures to praise God. And though it be not in the Canon of Scripture, yet it is an excellent Paraphrase on the 148 Psalm; and comes so near it in words and sense, that we must reproach that, if we despise this. And we have the practice of the Primitive Church to justify our use of it, wherein it was not sung only four times in the year (as in the present Roman Church) but on all solemn occasions in the assemblies of the faithful, from the beginning, as

(d) *In omni solemnitate, in sacris fidelium decantatur*, Ruffinus l. 2. adv. Hieron. ap. Sixt. Senens. Biblioth. & Aug. Sermon. 47. temp.

(e) *Psal. 19. 1.*

Bona enim ex seipsis voce emittunt, neque enim Sol vel Luna interprete egent; nam ipsa lux palam testatur quod totum mundum illustrant. Philo.

Ruffinus and St. Augustine (d) assure us. And the duty which it invites us to ought to recommend it, which is to praise God for all his works. 'Tis true they are so excellent, that they do of themselves declare the Power and Wisdom of their great Creator (e). And yet since we

have

have benefit by them, and understanding to observe, and speech to express his glory who made them, God calls on us to lend them a tongue to glorifie him with, and by so doing we may fill our souls with reverence and noble thoughts of the Lord of all things. Our aptness to be forgetful of the rare contrivance, and unthankful for the usefulness of his works, makes this Hymn often needful: but it is alwayes proper to be used after the History of the Creation, or the relation of those miracles wherein God useth the Creatures as Instruments of his Justice or Mercy. And then we may in this Form learn the order of Gods works, for the method is exact, and beginning with the Heavens and the hosts thereof descends to the air, the Earth and Sea reckoning up all the furniture of them; and concluding with a particular exhortation to the Sons of Men, who are concerned in them all to give praise to the Lord their maker, the Order will inform our understanding, the exactness quicken our memory, and the comprehensive and devout manner of address, will enlarge our affections, if we attend it, and desire to profit by it, and then it will need no other recommendations.

The Analysis of the Benedictus or first Hymn after the second Lesson.

In this Hymn God is praised.

1. For the Redemption, both as to

2. For the Promulgation, considering

1. The nature of it, as it is an act

1. The Instrument, and that for

2. The cause why it was now to be thus made known

1. Of Gods Mercy, ver. 68.

2. Of his Power, ver. 69.

3. Of his Truth, being the fulfilling of
 { His Word, ver. 70, and 71.
 { His Promise, His Covenant, 72.
 { His Oath, ver. 73.

1. Our safety, ver. 74.

2. Our obedience, which must be
 { 1. Universal Holiness towards God.
 { in the parts Righteousness towards man.
 { 2. Sincere, before him.
 { 3. Constant, all our life, ver. 75.

1. His Office, Prophet, to be a Harbinger.

2. His Duty to Prepare, v. 76. Instruct.

3. The end, for Remission, ver. 77.

1. In general, Gods Mercy.

2. In particular, in regard
 { 1. Of him that was to come, ver. 78.
 { 2. Of the end of his coming, ver. 79.

A Practical Discourse on the Benedictus.

S. 6. **T**HE Gospel which hath now been read for the second Lesson, doth not only require our attention but command our gratitude, because it brings that good news which is the cause of great joy to all people. The Angels sing, and all holy men to whom it was revealed entertain the news with Hymns of Praise. And if we be as sensible of the mercy as they were, and as thankful as we ought to be for the benefit thereof, we shall rejoyce as heartily as they did, since it is as much our concern as theirs. And how can we better express our gladness for all that the Gospel records of what Jesus hath done for us, then in those sacred forms indited by the holy Spirit, with which devout Persons welcomed our Lord into the world? And these will be most acceptable to God, and most beneficial to us, both to help us with fit expressions, and to engage us to sing them with the same heart and affections, which were in the first Composers; and particularly with the Devotion of holy *Zachariah* the Author of this Hymn; who after nine months silence recovering his speech, stays not to rejoyce in that personal Mercy, but immediately being filled with the Divine Spirit, the inexpressible joy that filled his heart before, now breaks forth in these words: *Blessed be the Lord God of Israel, &c.* Wherein he in the Phrase of Antient times

(f) declares the wonderful goodness of God. And we ought to joyn with him, not scrupling the Jewish form of expression, because if we be true Christians, and have the circumcision of the heart, we are the Children of the Promise (g) the seed of *Abraham* and the Israel of God: And this God of our Israel hath in a more excellent manner delivered us from the slavery of *Sathan*, then he did them from the bondage of *Egypt*.

(f) *Gen. 9. 26.*

Psal. 41. 13.

(g) *Rom. 9. 8.*

And yet though this Spiritual Redemption be much greater, there is such a similitude in the method and circumstances, that it appears that was a type of this; and therefore *Zac'ariah* alludes to Gods delivering the people from *Ægyptian* misery. For as then he first

(h) *Exod.* 3. 16.

Gr. ἐν ἰσχύϊ αὐτοῦ.

(i) *Gen.* 21. 1.

Visitavit. Chal. Par.

Recordatus est; ita

Syr. (Et Luc. 7. 16.)

Arab. Respexit, ita

Vulg. Ruth. 1. 6.

visited them (h) and considered their misery (i), and then he rescued them with a mighty hand: So in our case he visited us in all senses, he remembered our calamity, he looked on our misery, considered our distress, and came himself to see us, and made such a visit as men and Angels admire at. He came in our nature, clothed with our infirmities, and stayed with us, and dwelt among us. And all this to Redeem us, not by doing miracles, but by suffering death: not only by conquering our enraged enemies, but satisfying an offended God; buying our lives with his dearest hearts blood. And by taking our Punishment, when himself was innocent, he freed us

(k) *Suscipiendo penam sine culpa et culpam delervit et penam.* August.

both from the sin and the wrath due to it (k), that we might with freedom and hope serve our reconciled God. Well may we call this a Mighty Salvation, being accomplished with as much Power as it was undertaken with Love. Behold how many helpless Creatures, he delivers, from cruel burdens, mighty oppressors, and dreadful expectations; nay from the just vengeance of an angry terrible and Almighty God, from endless and unufferable flames as horrid as unavoidable. This was indeed a horn

(l) *Cornu robur et Asperinum vocat.*

Hieron. Hab. 3.

Vide Dan. 7. 24. Et

cap. 8. 21. 1 Sam.

2. 10. Chal. Par. pro

Cornu habent Reg-

nem. Ecclesi. 49. 5.

of Salvation (l), that is a Royal, Princely, succour and rescue; such as became the Son of so Victorious a King as *David* was; nay such as became the Son of God, when he undertook to restore the Kingdom of *David* (which now literally *Herod* and

and the Romans had usurped, but spiritually sin and guilt had overcome) yet Jesus will retrieve it and set it up for ever, not to deliver us from Temporal but Spiritual enemies; not from Tribute but Damnation; and shall not we rejoyce at his Coronation? It is certain there is not a more illustrious mercy then this which was proclaimed so early to our first Father (m), and repeated so often by all the Prophets (n), men of excellent holiness, approved integrity, and unquestionable truth. These all as if they had but one mouth unanimously agreed in the publication hereof. This is the mercy that was so fully confirmed by Covenants and Oaths (o) to Abraham and all the faithful. This was believed and hoped for by the Jews, and expected by the very Gentiles (p). This is that good news which cheered Adam after his fall, rejoyced Abraham in his peregrination, revived Jacob on his dying bed (q), and supported the Patriarchs in all their troubles, although they only saw it at a distance, and hoped and waited for the light while they themselves were in the dark. But when Zachary beheld the morning star, and saw the day begin to spring which had so long been wished and desired, he is ravished with holy joy; like the Northern people after a tedious night when they perceive the Sun approach. And shall not they that lived by the bare hope of this, and he that was so overjoyed at the first glimpse of it, condemn us who are daily taught that he is come, and hath confirmed Gods truth, and answered all their expectations, if we rejoyce not at least as much in the performance, as they did in the promise? Behold, how God hath favoured us to let us behold the accomplishing of the desire of all Nations. See how he hath glorified himself in giving the world such a mani-

(m) Gen. 3. 15.

(n) Aët. 3. 24.

Deut. 28. 7.

Jerem. 23. 6.

Isai. 25. 8.

(o) Gen. 12. 16.

Heb. 6.

(p) *Percrebuerat**Oriente toto vetus**et constans opinio,**ut eotempore Judæa**professus rerum po-**teretur. Tacitus**Annal. Vid. Num. b.*

24. 17.

(q) John 8. 55.

Gen. 49. 18.

festation of his truth, as will stop the mouths of his enemies, and for ever strengthen the faith of his humble servants. For now he hath made good all his words and Promises, his Covenant and Protestations, in the first and greatest blessing of all (v),
 (r) 2 Cor. 1. 20. and so given that as an earnest of all the rest. The night seemed long, and the people of God themselves began to fear, and the wicked to deride their expectation. But now we will trust in him; even though he defer, we will wait on him; for we find he will not forget his promises nor falsitie his word. Oh let us rejoyce in the God of truth, who hath sent this mighty Salvation to us, which is the instrument of our safety, and the evidence of his truth, and on both accounts the cause of our rejoycing.

S. 7. But in the midst of our Joy we must not forget our Duty, nor so please our selves with the delightful view of our advantage by this glorious Redemption, as to pass by the design of God in giving it, least we think Jesus came to set us free from death, and let us loose to sin. He came to free us from the slavery which we were fallen into under Sathan; but not to discharge us of our duty to himself. Nay to encrease the obligation; for by redeeming us from captivity and death, he ingaged us to serve him all our lives, which the laws

of Nations (s) as well as common
 (s) *Redemptus ab hostibus & demptori serviat donec premium reddiderit.*
 Grq. de jur. B. P. l. 3. c. 9. §. 10.

and as he is Supream Lord and law-giver to all the World. But then we could not have payed that duty without fears and terrors, both because of the Tyrants whom we were enslaved to, and the Majesty we had offended against. And therefore without a Redeemer, our service to God either would have been neglected or have been accompanied with such tremblings and anxieties, so devoid of faith or love or hope, that it would have appeared necessary and constrained not
 voluntary

voluntary or free, and conſequently it would be unacceptable to God; and unprofitable to us. His mercy therefore is deſigned to remove our fears, and not to quit us of our Obedience, but to make it more eaſie and pleaſant by appeaſing Gods wrath, reſtraining Sathans power, and encreaſing our ſtrength. So that now when we apply our ſelves to the duties of Religion, we need not be diſcouraged at our former guilt, he will cleanſe us; amazed at Gods juſtice, he will ſatiſſie it; aſ-ſtrighted at Sathans malice, he will reſtrain it. We need not be diſheartned at the difficulty, he will help us; nor doubtful of the event, he will procure acceptance and reward. He hath taken off the terrors of an offending ſlave, and left us no fear but that which is uſeful; the fear of an ingenious and

a dutiful Child (t), who out of love to his Father is afraid to offend him, or) come ſhort in his duty to him. And this bleſſed Condition, to be able to ſerve God with Faith and Hope, freedom and chearfulneſs, is the great comfort of every truly pious ſoul; and if we be ſuch we ſhall reckon the convenience to do

(t) *Non ſicut ſeram
timeo, patrem timeo,
ὅτι φοβέμεθα μὴ
παρανομήσῃ τῷ πα-
τρὶ ἀγανακτήσῃ τὸν*
Clem. Alex. Strom.
2^o.

our duty, among the chiefſt of our felicities, and praife God as much for the Power to do good as for any other bleſſing. Let us then (who pretend to more Goſpel than any had then) imitate this bleſſed man, who in praizing God for the Redemption, ſeems ſpeedily to paſs over all the benefits of Pardon and reconciliation, and glory it ſelf; and chuſeth above all to bleſs God for affording us opportunity and freedom to ſerve him. As if holineſs and undiſturbed obedience were the moſt deſirable thing in the world, and the Heaven which Jeſus brings. Let us behold our duty and rejoyce in that, more then in our pardon and eaſe, and then we ſhew a noble love. And let this deliverance produce its due effect in us, even to make us uſe our hopes and comforts to quicken our love and our obedience. And ſo this Hymn ſhall not only be a form of Praiſe, but a

tutor to instruct us what returns we ought to make; even to walk holily in our duties to God, and righteously in our conversation with men

(u) *Titus* 1. 11. (*n*). Resolving that neither ease nor pretended gain, shall intice us back to our chains; nor all Sathans menaces shall affright us from our gracious Master; whom we must now serve not with such outward shews (*x*)

(*x*) *Coloss.* 3. 22. as if we only courted human approbation; but with such sincerity as may declare he hath won our hearts, and engaged our affections while we live. Therefore our ear must be bored, to signifie we will now hear his word, obey his will, and never leave so sweet and dear a Master. And when we have a while found and considered the easiness of his service, the greatness and readiness of his assistance, the infiniteness and endlessness of his rewards, we shall have cause to glorifie God for sending Jesus to bring us into this estate, and think all our duty too little to express our obligation, and see reason to put it into our *Benedictus*, that of slaves of Sathan we are become Gods free men.

§. 8. God hath not only expressed his love, in raising up a Saviour for us, but in making him known to us. And since our obedience was designed, least ignorance should make Apology (*y*), the di-

(*y*) *Rom.* 10. 14, 15. vine care did order it should be proclaimed to all the world: It was foretold at a great distance by the Prophets, to comfort the former ages: And when it was just approaching, it was by a special Harbinger pointed out as near at hand to awaken mens expectations, and summon them to prepare; so that it is sure it was the great interest of all mankind, or else it had not been ushered in by so many warnings. I doubt not but holy *Zuehary* now felt the Etymology of his sons Name, and the truth of the Angels Promise (*z*): Not so much that

(*z*) *Luke* 1. 14.
gaudium & exultatio.

he had a son, as in the joy he conceived that he was to be the messenger of the Lord of hosts, the Herald

rald and Harbinger to the most high: And yet he rejoyceth not so much in the particular priviledge of his son, as the general benefit which the world might receive by his message: And therefore he bleisseth God for his duty as well as his office. For when such a messenger came to assure them of the approach of the so long expected Messiah, and much desired Salvation; and to let the world know for what purposes the most high did thus descend to Earth; it was to be hoped men would shake off their sloth, and since he sent them so fair a notice, that they would not be surpris'd in their carelessness, but appear in an Equipage suiting the greatness of his Majesty, the dearness of his love, and the excellency of his design (a) that was to

come. And this made the good man rejoyce, hoping when they saw their danger, and were shewed their Redeemer, they would fly into his arms for remission and grace; and if they did so he is glad for their advantage: However he praises God for his mercy, since he hath done his part: And we have still the same cause of rejoycing, for that which was then done by an Agent extraordinary, is now performed by the Ministers and Ambassadors of Christ, and by the Gospel

you have now heard, which, being ever resident among us, prepare a lodging for Jesus in your hearts when he comes in the Spirit to offer his grace to you: Thus he is set before you not to be gazed at but to be entertained. And if you upon the warning prepare for him by Repentance, you shall also have Remission; and then you may with Zachary bless God, for the knowledge of Salvation that the Gospel gives unto you. And that the exhortations of Ministers and summons of Gods word may not be as ineffectual to us, as those of this great Prophet were to the Jews; consider the first cause of all this Mercy, both of Gods

(a) τῷ ᾧ βασιλεῖ
ον βασιλεῖ, καὶ τῶν
συμπάντων ἡμεῶν
διδῶν, δι' ἡμετέρας
καὶ φιλανθρωπίαν
ἀξιώσαντι τὸ σῶ-
σαι ἐπισκέψας—
ποταπὸν εἶλον ἀγα-
θὸν καὶ σκεδάσαν-
τος. Philo de
Cher.

sending

sending his son to us, and giving us so many warnings to receive him: It was the bowels of Gods tender mercies (*b*) which yearned to behold

(*b*) *σπλάγχνα*
ἑλπίς · Vulg.
Viscera Misericor-
dia: viz. σπλγῆ,
affectus Matris erga
factum ē Visceribus
suis prodeuntem.
Jerem. 31. 20.

us in the hands, and under the sword of the merciless executioner, and moved him to send his son to rescue us by suffering the stroke for us: It was not our merits but our misery, not our deserts but distress, that prevailed with him: we were worthy to dye yet his heart relented, and he could not see us bleed, and shall we be unmoved to behold

him bleed for us, and will we dye for all this? we were indeed in darkness and could not see our danger, and if we had fallen into the pit then, it had been our calamity, but now the morning appears, *John* teaches, Ministers Preach, and Christ himself the Sun of Righteousness (*c*) began to spring from

(*c*) *Malach. 4. 2.*
ἀνασπλῆ ut LXX
Jerem. 23. 5.
Zachar. 3. 9.
malè Ez. germen,
confer ver. 79. εἰς
Jesai. 9. 2.
Gruer. Grolius:
Christus ἀνασπλῆ
dicatur à Patribus,
Judæi horoscopus
πρὸς · *vocare so-*
lent: εἰς ἀπὸ
ῥαζμα. Heb. 1. 2.
Syr. vert. κρὸς
Scaliger.

the East then, and now if we perish 'tis our willfulness and deserves no pity. Oh what hath God done to shew us the right way! sending first the morning Star the Harbinger of the Suns approach (*d*), and when the Heathens were benighted in Idolatry, the Jews with evil principles, worse practises, and sad afflictions; then did our Sun display his Beams from on high, for he rose not from the Earth, but his rising was his fall, his course a descent from Heaven to us, and if *Zachary* is so rejoiced with the glimpses, we should much more with the Meridian glory he now shines in. Let us not only rejoyce in his light for a season, but walk by it, and if we be in darkness it will shew us our Condition, and then guide us into the

(*d*) *ἡ πρωταπρὸς*
δευτερις · *μελ-*
λοντα ἥλιον ἀνι-
σταν. Philo.

the right way: this light will first Convert us and then conduct us. The Apostle thought it was high time to awake then (e), and sure it is more so now, for if in the light of knowledge in the day we do the works of darkness, that very light which we refuse to direct us as a guide, shall discover us to our shame. But take warning and let not this light be set up in vain; who would not most thankfully follow a friendly light offered to him in an unknown, dark, and dangerous way: The Devil will lead you up and down after the *Ignis fatuus* of Enthusiasm and your own imagination, till you sink into destruction, but this Gospel is a true light, be thankful for it, for its precepts are the Beams of the Sun of Righteousness, and do not only admire, but follow it, and it will not only shew you where you are, but carry you where you should be, even to everlasting joy and peace, Amen.

The Paraphrase of the Benedictus.

Praised and [Blessed be the Lord] of hosts, the [God of Israel] even of all true believers [for he hath] shewed us in holy Gospel, how he remembered our misery, beheld our distress, and in pitty sent his son from heaven: who hath [visited] in his Incarnation [and redeemed] by his death, us and all [his people] throughout the world. He hath relieved us, when we had no means of help [and hath raised up] the greatest deliverer that ever was, to be [a mighty Salvation for us] even his Eternal and only Son, made man, descending (as was promised) of the tribe of *Judah* to succeed [in the house] and restore the Kingdome [of his servant David] and make it an everlasting Dominion. Hereby our God hath not only helped us, but manifested his own truth; for now he hath made good his Word, and done [as he spake by] his Spirit in [the mouth of] all his messengers [the holy Prophets, which have been] sent

sent to give notice of this great mercy at sundry times [~~Since the world began.~~] It rejoyceth our souls to see the fulfilling of that which they so often comforted Gods people with, by assuring them [~~that we~~] and they [~~should be delivered~~] by an invincible Redeemer, [~~from our enemies~~] Sin, and Sathan, and nobly rescued [~~from the hands~~] and out of the Power of those that had enslaved us and [~~of all that hate us~~] and seek our ruine. This is the blessed time in which the God of truth was pleased [~~to perform~~] the glorious work of our Redemption, which was [~~the mercy~~] so much desired by, and so graciously [~~promised to our forefathers~~] now he hath vouchsafed to call to mind [~~and to remember~~] the engagements he made to them in [~~his holy Covenant~~] and made them good before our eyes. Our gracious Lord is as sure [~~to perform~~] his word as he was ready to promise, and we now rejoyce in the verification of [~~the oath which he~~] unchangeably [~~swore to our forefather Abraham~~] to assure him [~~that he would give us~~] (who are his seed by faith) his own dear Son, for our Redeemer. And now what doth the Lord our God require in return for all his mercy and truth, but [~~that we being delivered~~] by the death of Jesus from the wrath of God, and rescued [~~out of the hand of our enemies~~] should never by sin put our selves in their power again, but being obliged by our Pardon, and assisted by his grace, henceforth [~~might serve him~~] with a lively faith, and chearful hope, [~~without fear~~] of being hurt by Sathan, or rejected by God. So long as we walk [~~in holiness~~] towards him [~~and righteousness~~] toward our Neighbours: and if our Religion and Charity be sincere as done [~~before him~~] and constant so as we continue in it [~~all the days of our life~~] we answer all his expectations, and need not doubt of acceptance and reward. Lord thou camest to make us holy as well as happy, and therefore thou hast sent this Harbinger to acquaint us with thy design. [~~And thou Child~~] art chosen to give the world warning, and [~~thalt be called the Prophet of the highest~~] God, thy office shall be to fit men to receive this mighty Saviour [~~for thou shalt go~~]

as a Herald [before the face of the Lord] by severe reproofs, and powerful exhortations [to prepare his ways] by bringing men to repentance. Thou art sent to shew the danger of sin, and [to give knowledge of] him that will bring [Salvation to his People] that they repenting, and fearing the wrath to come, may forsake all iniquity, and fly to Jesus [for the Remission of their sins,] It is high time for us who are guilty of so many sins, to take care least by impenitence and unpreparedness, we loose the benefit of this salvation which is provided for us [through the tender] bowels of the [mercy of our God, whereby] he pittied our desperate danger, and after our dismal night, hath given us the light of [the day= Spring] even his only Son who [from on high] leaving his Heavenly Throne [hath blessed us,] And now hath set up his Gospel among us [to give light] and discover the dangerous event of sin [to them that sit in darkness] through ignorance, or by horrid guilt are in the valley [and shadow of death] that so they may be instructed, converted and live [And to guide our feet] when we are thus brought out of our evil and dangerous paths, that we may enter [into the way] that leads to the everlasting Kingdom [of Peace] we will observe this light, and follow this guide, and ever praise thee for it saying, *Glory be to the Father, &c.*

*The second Hymn after the second Lesson at
Morning Prayer, Or the 100 Psalm.*

§. 9. THE Church hath provided not only for our necessities but our delight, giving us the choice of another Hymn, which is a Psalm of Praise as the Title tells us, and was Composed to be sung by course in the Temple-service (f) at the time of the Oblation of the Peace-Offering, (f) Dr. Hammond Paraph. and Annot. on Psal. 100. and yet it is not so appropriate to the Jewish service, but it may well

fit

fit the Christian worship; being a double exhortation to publick Praise, which is most due to God for the publication of his Gospel, and besides it is addressed to all Nations, and so is a fit return for so universal a Mercy as the Redemption is. There is no difficulty in the Method or Phrase, and therefore we shall only note; That the first Exhortation in the three first Verses, is both to direct and quicken us in the duty of Divine Praise, directing us in the two first Verses concerning the Persons by whom, the manner how, and place where, we must perform it; and the third Verse contains the Motives, which are taken first from the Nature of God; secondly from his Works, both in Creating us, and taking special care of us as of the sheep of his Pasture: Wherefore the fourth Verse renews and inforceth the Duty even to come into Gods house with hearts full of gratitude and joy, lauds and benedictions; and the fifth Verse gives new reasons of it, and more spiritual motives to it: first because of his Essential goodness; secondly his Endless Mercy; thirdly his infallible truth. All which are manifested so clearly in his holy Gospel, that the world never had such a Testimony of them before, and therefore this Hymn directly looks upon us, who have heard this good news, and obligeth us to bless God for that infinite Grace, and Mercy, and Truth, which he shewed in giving his Son to us: for which we must ever ascribe, *Glory to the Father, &c.*

SECTION X.

*Of the Hymns for the Evening Prayer, and first of the Magnificat.**The Analysis of the Magnificat.*

This Hymn hath two Parts,	1. A general Thanksgiving containing,	1. The Acts of Praise	{ Magnific and Rejoyce.	
		2. The Instruments	{ Soul and Spirit.	
		3. The Object of it	{ The Lord God, &c.	
	1. Upon her own account, considering	1. Her present Meanness.	{	
		2. Her future Honour.	{	
		3. The Author of her happiness	{ He that is Mighty. He that is Holy.	
	2. The special reasons for it,	1. For the general disposal of his Providence	{ Giving to the	Pious, Mercy. Humble, Exaltation; Poor, Supplies.
		2. Upon the account of others,		Proud, Shame. Mighty, Humiliation. Rich, Want.
		3. For the particular grace of the Redemption in which God shewed	{ His Mercy	In remembering of us.
				In sending help to us.
				In keeping his word with us.
			{ His Power	
			{ His Truth	

A Practicall Discourse on the Magnificat.

S. 1. **T**HE Blessed Virgin (whom God chose to be the Instrument of the greatest blessing that ever the World had) by the fruit of her lips, as well as of her Womb, hath given apparent testimony of the extraordinary presence of the Divine Spirit with her, and in her. For this sacred Hymn breaths forth such lovely mixtures of faith and fear, humility and love, charity and devotion, that it appears she was full of grace, as well as highly favoured. And it should be our wish and endeavour to repeat it with the same affections and holy fervours, with which she indited it; Perhaps we think we have not the same occasion; 'Tis true God the Word took flesh in her Womb, and that is her peculiar Privilege: But if we receive the word of God, and the motions of the holy Spirit that attend it, we may turn

(g) *Verbum Carnem facere est Verbum in Opus, Scripturas in operas convertere.* Bish. Andr. Ser. 6.

(h) *Sit in singulis Mariæ anima—— Nam etsi secundum carnem una Mater est Christi, secundum fidem tamen omnium fructus est.* Ambros. in Luc.

(i) *Omnis enim anima concipit Dei verbum si tamen immaculata & immunis à vitis intemerato castimoniam pudoris custodiat.* Idem.

that word into (g) flesh, by Faith and Obedience; if we so hear as to practice (h) we do conceive Christ by Faith, and he is formed in us (i) by the overshadowing power of the Holy Ghost and a pure heart; and he is by holiness brought forth; for Christ himself calls such (k) by the name of his Mother. We are to rejoyce with all that do rejoyce: but especially when we are sharers in the mercy and advantage which occasions that joy, wherefore we are most of all obliged to rejoyce with the blessed Virgin, both as she was the Mother of our Redeemer according to the flesh, and because

(k) Matth. 12. 50.

we may be so according to the spirit ; the Lesson we now heard is out of the Old Testament, and as there we find the Records and Examples of the Divine Mercy to the Pious and humble, and of his Vengeance upon the Proud and arrogant, so here we find a Form of Praise for those dispensations of Gods Providence ; and since all the deliverances of Gods people there related are founded on this mercy of our Redemption, or flow from it, or are directed to it, this Hymn will teach us to turn the Old Testament into Gospel, and with the holy Patriarchs (*V*) ever to apply all

to this great salvation, of which all other mercies were but types: Behold then the Mother of Jesus saying to you, Oh praise the Lord with me (*m*) and let us magnifie his name together : let us shew forth the greatness of his power and goodness, for we cannot set out his Perfections with any advantage, nor represent him greater then really

he is (as we often magnifie one another) but then we magnifie the Lord, when we declare what we apprehend him to be, and let us advance his glory as high as is possible, for there is no danger of exceeding; our Praises will be short, but they must be real, wherefore before we can bear a part in this Anthem, we must get our souls affected with a sense of his infinite Power, and our minds exalted with the belief of his excellent mercy, so our praise shall be no complement, but our soul and spirit, shall bear their part, and our thanksgiving may be real as his favours are : let his wonderful love present it self to your affections, and bring out your wonder and joy, your hopes and desires to behold the sweetness, till these passions begin to be enamoured on it, and moved by it, and then they will carry a lovely notion and fair Idéa of it to the mind, and so effectually recommend it, that the whole inward man shall be ravished with the beautiful prospect, and every faculty of the soul, and part of the affections

(*l*) *Gen.* 49. 18.

Non expecto redemptionem Sampsonis quæ est salus transitoria, sed expecto redemptionem Messie filii David.

Targ.

(*m*) *Psal.* 34. 4.

shall unite into a devout celebration of the divine love and mercy. Behold the holiest of Women, observe where she fixes her eye, and whether she directs her Praises; she rejoyceth not in her own excellencies, nor doth she magnifie her self, but God her Saviour; which may check our vanity, who are so apt in a prosperous success and unexpected exaltation, to sacrifice to our own deserts (n), to crown our

(n) *Hoc ego feci non fortuna: dict. Timoth. ducis.*

(o) *Tuum Domine est bonum, tua itaque est gloria: Qui enim de bono tuo gloriam sibi querit, & non tibi, fur est & latro, similisque diabolo, qui voluit furare gloriam tuam.* August. Soliloqu. c. 15.

selfes, though we snatch it from the head of Heavens King; but sure since he gives the blessing, he deserves the honour (o), and he that paies it not, is a double thief, and steals the gift, and the glory also; for both are his. She that was the Mother of Jesus after the flesh, thinks it no disparagement to confess her Son to be her Saviour, but rejoyceth that he was so; let not us then think we are saved from temporal evils, or can be from eternal death without him, and let us esteem it a greater honour to us, and a surer ground of our rejoycing, that the most high God is become our Salvation, then if we had our strength in our own hands.

§. 2. There is nothing gives the dimensions of Gods love to us more truly, then the sight and sense of our vileness, when we behold our selves so low and despicable as indeed we are, then the glories of the Divine Majesty in stooping to us, and looking on us in our low estate, will shine in their native lustre, when we see how worthless we are, and what favour we have obtained beyond our expectations, as much as our deserts; then our souls will magnifie the Lord in the apprehensions of his greatness, and our spirits rejoyce in the admirable goodness of God our Saviour. Thus the blessed Virgin was inspired with these Seraphical extasies of joy, by looking on the mean Condition in which this infinite mercy surpris'd her; she was not arrived

to the honour of marriage; and in the opinion of the daughters of Jerusalem (who esteemed it a huge reproach and a great affliction (p) to be without Children) her estate was disgraceful, and her fortunes were really dishonourable, for though she sprung from the blood Royal of *Judab*, yet she was then a poor obscure maid, unknown to the world, but regarded by him that loves to lodge in the lowest hearts

(q) of the poor and pious, as well as in the highest heavens; she was in her lowest estate the Lords hand-maid, and devoutly served him day and night, and her Piety sanctified her Poverty, and drew the eye of God to regard her, as he will the meanest of us, if our obedience equal hers, and especially if our minds be as low as our estate is; for so was this excellent Virgins, who by lowliness here means not her humility, for it had argued Pride to have so high a conceit of her lowliness of mind as to believe it obliged Gods favour, there it was her meanness and poverty (r) which she so freely confesseth, and heartily praiseth God for regarding. No doubt her humility was eminent in her afflicted condition, for when she was advanced to be the Mother of the Worlds Saviour, she seeks no greater honour, than to be stiled the hand-maid of the Lord, *ver.* 38. Oh Blessed Soul!

that was ever the same, neither dejected in her affliction, nor puffed up with her exaltation, but serves God cheerfully in the one, and praises him heartily for the other: She beholds an infinite and lasting honour prepared for her, not alone among the daughters of one place or Generation (s) for she was to be the Mother of a Universal and Everlasting blessing, which all former ages had desired, and all

(p) 1 Sam. 1. 11.
τὴν ταπεινωσάτων
τῆς δαλῆς σὺ LXX.
pro sterilitate, ut
Gen. 29. 32.
(q) *Isai.* 57. 15.

(r) τὴν ταπεινώσιν,
abjectionem & hu-
milem conditionem,
ταπεινωσας αὐτὴν
verò humilitatem
significare affert
Erasmus.

(s) Gen. 30. 12.
Syr. pro gloria med.

future times should rejoyce in, and Both would proclaim her happy above all Women, who should be the Instrument of this Mercy: And yet she resigns all this glory to him that gave it her, and declares whence she

(t) διὰ τὴν μακα-
ριάν ; ἀλλὰ διὰ
τὴν ἐμὴν ἀρετὴν,
ἔχ), ἀλλ' ἐπὶ ἰ-
στοῖσι μὲν ἐμὴ μα-
καρίᾳ. Theo-
philac. in loc.

(u) *Æquale est e-
nim in utrisque his
seculis detrimentum ;
quum illi quidem
vili pendant San-
ctam Virginem, hic
vero rursus ultra
decorum glorificent.*
Epiph.tom.2. hæc.
79.

(x) ὁ Θεωτός
Heb. **גביר** ; *nomen
Dei Psal. 24. 8.*

(y) μεγαλήτις
*res miras & mag-
nas. Pent. 10. ver. 21.
Psal. 26. 2.*
28. 2. 11.

(z) *Psal. 111. 9.*

received it (t), that not her name, but his may have the glory: and sure she deserves the more esteem because she returned the honour to God. Wherefore they are most wretched who disrespect her whom God hath chosen, and out of pretended hatred to superstition will scarce allow her the reverence of an excellent person (u), and yet no doubt she would detest those Ave's and gratulations which some superstitious Voraries (to the dishonour of him whom she praised) bestow upon her, because she calls her Son her Saviour, and her self the handmaid of the Lord, so that it is our duty to Reverence, but not Adore her; for she will assure you it was Gods infinite power (for which he is deservedly called the most Mighty (x) which wrought this miracle (y) of Jesus his incarnation, which was the cause of her honour: he magnified her, and therefore she magnifies him, and teacheth us to hallow his Name, for it is holy and reverend (z) in it self, and deserves to be so esteemed for ever and ever.

§. 3. Now that all may joyn with her in the Praises of the most holy, she patieth from the consideration of her personal Priviledges, to the Universal goodness of God in the constant dispensations of his Providence, that we may see his Mercy was not confined to that time; nor limited to one Person: for as she had now experienced

experienced the bounty and kindness of him that she had served, so all Gods faithful servants that ever were, and all that ever shall be, are assured to find the like. Wherefore when our particular mercies occasion our joy, let us not confine our gratitude to our private concerns, but delight to hear out of Gods word those numerous instances of the rewards of holiness, and the blessings of true Piety in all times, that so we may have nobler sentiments of the Divine goodness by viewing the extent and duration of it, and that we may be the more encouraged to go on in that course which will so certainly be our advantage, let the Mother of Jesus and all holy men you read of in Sacred Writ recommend the fear of God to us which they have found so beneficial; for if we be truly Religious, be our Condition never so despicable or deplorable, we may be sure of help from Heaven; was not all mankind become hopeless and helpless, when God made bare his holy Arm, and helped us by him that was the strength of his Right hand (a) dispersing our lofty spiritual enemies, who thought (a) *Ijui. 63. 5.* they had us sure their slaves for ever: And when these enemies are thus scattered, shall we fear Sathans broken forces, those instruments of his that would discourage us in our obedience, by slanders and contempt, wrongs and injuries, menaces and threatenings? No surely; we have the strength of God for us, his finger could destroy them, his hand crush them to nothing (b), but he will employ the might of his arm in it, although the very breath of his displeasure, nay the thought and imagination of his heart (c) be sufficient to consume them and dissipate all their Counsels, be they never so mighty in the worlds eye or high in their own imagination, they cannot harin us, nor shall not discourage us from serving God. How did the Princes of the world, the Jewish Pharisees,

(b) *Psal. 118. 15.*
Magna Dei efficacia
per digitum, major
per manum, maxima
per brachium indi-
catur. Psal. 77. 16.
Exod. 15. 6. Grot.
 (c) *August. legis*
avſu in cogitatione
cordis ſui.

and Gentile Philosophers, scorn the beginnings of the Gospel, designing to crush it by Power, or disgrace it by pretended holiness, or confute it by subtle arguments; but contrary to all their expectations Jesus prevailed over the ostentation of the Pharisees, the learning of the Philosopher, and the legions of the Roman Emperors, so that by an Omnipotent but Invisible arm in a few ages, his enemies vanished, and Princes Crowns were laid at his feet. Read the Word of God, and observe the methods of his Providence, and you shall find, He hath ever appeared an enemy to those Proud and lofty ones

(d) *Æscopus rogatus
quid Jupiter agit?*

Resp.

Ὑψιλά ταπεινοῖ, καὶ
τὰ ταπεινὰ ἀνυψοῖ.

Ρῆμα μὲν ὃ βριάζ,
ῥῆμα δὲ βριάζοντα
χαλέπει.

Ρῆμα δὲ ἀριζήλον
μυνύει; καὶ ἀδου-
λον ἀεξεί. Hef.

(d) who are introned in their own vain-glories, and suppose they have strength enough to secure their grandeur, his irresistible arm shall pull them down, and set up those they despise in their place, whereby he gives not only an evidence of his Power, but of his Wisdom and Justice, for disappointment and poverty is the most smarting punishment to pride and insolence, and honour and exaltation is so unexpected to the humble, that they will be most thankful for it, and most careful to use it to his honour who bestows it on them. *Jacob and Joseph, Gideon*

and *David* were the youngest and least considerable in their fathers houses, *Leah* was hated and *Hannah* (whose song of Praise 1 Sam. 2.1. *Mary* here imitates) she was despised, and so was this blessed Virgin; who was so mean and obscure that the honourable Ladies and stately Dames of Israel, who were all ambitious to be the mothers of the *Messiah*, would have scorned her a place among their hand-maids, yet they are passed by, and she is designed to this felicity, and she magnifies the Lord for it; but those that are great and full of Earthly honours, expect these favours as their due, and cannot desire them with the hunger and thirst of the poor and lowly, nor return their thanks with the like Devotion, therefore these are disap-
pointed

pointed of their hope, and sent away empty (e) and the Mercy is given to those that least expected it, and will be most thankful for it. Let us therefore be lowly in heart, when our condition is low, and if we have a sense of our wants, and desire his help, we shall be lovely in his eyes, though the world trample on us, he

will exalt and fill us with all good things, even to our own admiration, and the envy of those who did despise us: the world is full of instances of these dispensations of Providence, but the most excellent and illustrious testimony that ever was, appeared in the spiritual advantages which the Israel of God received in the giving the Messiah, since we were then just ready to sink into ruine, had he not laid hold of us (f)

and by his mighty arm rescued us from the Pit, we were justly abdicated by God our Father, and disinherited, but Jesus comes to reconcile us, and in him we are restored to favour (g) and received into grace again; and thus the Promise made to Abraham is made good, and the Lord becomes the God of his seed for ever. Oh my soul acknowledge the gracious dealings of thy most merciful

Father, but above all praise him for the mercies of the Gospel, for what comfort were it to be raised by the fall of our temporal enemies to a fading honour, if a miserable Eternity did succeed, but now by Faith in Jesus thou art not only secured in thy low estate, but mayest behold an immoveable Throne, an immortal Crown prepared for thee, high as Heaven; while all the proud workers of iniquity shall fall low as hell, never to rise again: *Glory be to the Father, &c.*

(e) ἀπορεύοντες
καὶ οἱ · dicuntur
qui ad aliquem ve-
niunt beneficium ex-
pectantes & non in-
veniunt. Luc. 20.
10, 11. Job. 22. 9.

(f) Heb. 2. 16.

(g) Filius abdicatus
in gratiam rediens
Græcis dicitur
ἀναλαμβάνοντες τὸ
ῥῆδος · & Pater
ἀντιλήπτωρ. Scult.
exer.

The Paraphrase of the Magnificat.

O Praise the Lord with me, all ye that behold his inexpressible goodness, which hath exalted my affections, and filled [~~my~~ **soul**] with such glorious apprehensions, that with all its powers it [**both magnified**] and set forth the admirable greatness of [**the Lord**] my mind also [**and my spirit**] ravished with the contemplation of his infinite goodness [**both rejoyce**] with joy unspeakable [**in God**] who hath vouchsafed to become [**my Saviour.**] I cannot sufficiently express his Mercy, nor my gratitude [**for he**] that is the Majesty of Heaven, by his marvelous condescension [**hath regarded**] and cast a gracious eye on the poverty and [**the lowliness**] of my condition, who am so inconsiderable, and never aimed higher, then to be reputed amongst the meanest of his servants, and called by the name [**of his handmaiden.**] I am most despicable in the worlds eyes, and vile in my own, yet he hath conferred on me a high and lasting honour [**for behold**] he hath passed by the more noble, and chosen me to be the Mother of the worlds Saviour, so that [**from henceforth**] whenever this mercy is mentioned to the honour of God, his favour toward me will be remembred, by the people of [**all generations**] who shall bless God for it, and [**shall call me blessed**] and account me happy above all women. But I will freely acknowledge it was not my own merit nor strength that hath advanced me [**for he that is mighty**] in Power, and infinite in Mercy, most freely hath exalted me, and [**hath magnified me**] his poor unworthy hand-maid; his therefore is the glory, his the praise, [**and holp**] and reverend [**is his Name**] which I, and all his servants will ever love and honour: For I am not the only instance of his goodness, nor do I confine my Praises to my particular occasion: all the world sees and knows that his favour [**And his**
mercy

mercy is] ever shewed [on them that fear him] so that holy and pious men are blessed by him, and shall be [througout all generations] while the world endureth: Ye servants of the Lord, consider how in all the course of his Providence, especially in this great Redemption [he hath shewed strength] and a mighty Power, for [with his arm] he hath secured and lifted up his own, and by it [he hath scattered] the forces and baffled the designs of [the proud] who thought they only deserved to be respected by God, and were so high and safe [in the imaginations of their hearts] At all times he disappoints such expectations; and now as at other seasons [he hath put down] the wise, the honourable, and [the mighty from their seats] and thrones, on which their pride had mounted them: [And hath exalted] to that honour [the humble and meek] even those whom the arrogant most despised. [he hath filled] most plentifully the souls of [the hungry] that earnestly desired the least favours, and satisfied their longings [with good things] beyond their expectations [and the rich] whose pride made them think themselves fittest objects of his bounty, and yet their abundance abated their desires after it, these [he hath] disappointed and [sent empty away] And as in all other cases, so now [he remembreth] the constant method of [his mercy] and seeing his peoples distress [hath holpen] and again restored [his servant Israel] and all faithful people to favour, and the hopes of glory [as he promised] to the Saints of former ages, and particularly to [our forefathers] to [Abraham] that he would give a Saviour to Redeem, and bring deliverance to us [and to his seed for ever.]

*The second Hymn after the first Lesson, viz.
the XCVIII Psalm.*

§. 4. **S**ometimes instead of the Blessed Virgins Song, we use this Psalm to express the same thing, even the might of Gods arm, and the affections of his heart, both shewed to his people Israel his true Church; and this is one of *David's* triumphant Hymns, composed upon some miraculous victory over the enemies of the truth; and being intituled a new Song, may be applied in the Mystery, to the glorious Conquest made over Sin and Sathan by the mighty arm of Jesus, or in the letter, to those deliverances of the faithful mentioned in the Lessons: and a new heart will make it every day a new song by a renewed sense of the Divine goodness; for here the people of God encourage one another to praise him for his works, which are so admirably contrived, *ver. 1.* so mightily performed, *ver. 2.* so clearly manifested, *ver. 3.* to his own people, and all the world, *ver. 4.* Wherefore the exhortation is renewed and enlarged, and all the world is invited to joyn in this Hymn, *ver. 5.* and shewed how to praise him with heart and voice, and all sorts of Musick, *ver. 6.* and 7. no part of the Earth must be silent, but the Inhabitants

(h) *Arab. populi fluviorum — &c.*

—populi montium, Clament — &c.

Aspice venturo lætetur ut omnis seculo.

of Seas (h) and foulds, hills and valleys must rejoyce, not only for past mercies, but for the Kingdome of Christ (which every temporal deliverance minds us of) when he shall come to free his servants from sin and misery, and exercise such justice in the trial of all the World, that his Saints shall sing a new song

of Victory to him for ever in Heaven, and we on Earth in hopes of it, do at present rejoyce and say; *Glory be to, &c.*

The

The Analysis of the Nunc Dimittis.

Luke 2. 29. Herein Simeon sheweth	{	1. The greatness of his joy, which appeareth	{	1. In offering his very life.	{	Willingly,
				2. In his readiness to meet death so		Peaceably.
	{	2. The reason of it, which was	{	1. His particular happiness,	{	1. In the fulfilling the Promise.
				2. The Universal good because		2. In the beholding his Saviour.
				1. Christ was visible to all.		
				2. Beneficial to all, bringing	{ slight { to the { Gen ^e tiles.	
					{ glory }	Jews

A Practical Discourse on the Nunc Dimittis, The first Hymn after the second Lesson.

§. 5. **T**HE Author of this short and comprehensive Hymn, was a man eminent, for his exact Justice, vigorous Devotion, lively Faith, and extraordinary inspiration; and of this, the holy Text assures: us and it is probable he was a person considerable, very likely him whom the Jews call *Simeon* the first, who lived at this time, and was the son of the most famous Rabbi *Hillel* (i) who opposed the received opinion of the temporal Kingdom of the Messiah; for it is certain our *Simeon* did so, or he had never thus rejoiced over a Messiah presented by so mean Parents, in swaddling clothes at the gates of the Temple. It was not the object that appeared to his eyes, but the illumination of the Spirit, and the prospect of his Faith, that elevated his affections. Wherefore we need not pretend to dismiss this holy song, by alledging it was an extraordinary occasion; for the writings

(i) *Vid.* Scultet. *Exerc. Evang.* l. 1. c. 61. and Light-foots *Harm.* on this place.

writings of the Apostles, which are daily read among us, do as clearly represent him the Saviour of the world to the eye of Faith, and set him before us as evidently in the house of God, as any bodily sight could do to him; and if our minds be enlightened, and our faith firm as his, we have the same occasion, and ought to rehearse it with the same devotion. The mercy is made sufficiently plain to us, if we were but as apprehensive of the advantages it brings to us, and all men, as he was. I know not why we should wish to live any longer, then till we have obtained hopes of a share in it: But we have houses to build, families to propagate, and designs to compleat, and all before we are willing to dye. We desire something besides, nay (perhaps) more than an Interest in Jesus; and therefore we dare not joyn in this noble wish. But he was dead to the world before, and had been impatient of a longer stay, but only for the promise to have a sight of Jesus in the flesh. And when this long-wished for happiness was come to pass, his expectations are answered, and all his desires filled. He values nothing here, but humbly craves his dismissal. His holy soul that came from God, can find no rest on the waters of this world, and therefore desires to return with an Olive-branch of peace to its dear Lord (k), where it was sure of rest and joy among the best of friends. He now desires leave to depart from the flesh, which he had long esteemed his Prison, wherein he was confined by his infirmities (l), and shut up from beholding the

(k) ἢ ᾧ καὶ ἐξ ὁ-
κλήσεως ὡς πρὸς
ἡμᾶς αὐτοὺς θα-
νατῷ ἀπολύμενοι
πρὸς τὸ κύριον.

Clem. Al. Strom. 4^o. *Mortem Stoici appellare solent, ἀπολύσις πρὸς τὸς συγγενεῖς.* Arrian.

(l) ἀπολύμενος τὸν ἀποθνήσκοντα καὶ τὴν παρὰ τὴν ἀπολύσιν πάλαι, τῷτο ᾧ δέμας ὁριμαίεται. The-
miltius ap. Stobæ.

glories of God, which he now longs to see more then ever, by this last experience of his Truth and Mercy; and he knew that death would set him free, his desires and joy begin to swell too big to be confined in the walls of flesh, and now he is even straitned till he be let loose into the regions of glory to praise him face to face. And yet his extasies transport him not beyond the measures of obedience and humility; for he first asks his Masters leave, nor will he go till he have Commission: but he intimates he had stript himself of all worldly desires, and had his inner coat, his flesh in his hands ready to lay it down, and run when-

ever the watch word (m) was given. His hopes and desires to see his Saviour had alone made his life acceptable, and the fulfilling of them makes even death most welcome to him; because he knew that Jesus came to disarm death, and (by satisfying for sin) to deprive it of that sting which made it terrible to all men. All the sin-offerings of the law were but weak armor to encounter death, nor could they so fully purge or appease the Conscience, as that it should not accuse in the fatal hour: But the perfect Sacrifice of the death of Jesus, doth so fully avert Gods wrath, that all that believe in him can triumph over death, meet it with courage, and embrace it with peace, as the end of their fears, and the entrance into their felicity (n). How can he fear death that hath his sins forgiven?

or how can he doubt Gods mercy that beholds his Son with faith and love? or how can he question the truth of Gods Promises that embraces Jesus the greatest of all in his arms? He that knows Gods power, is persuaded of his love, and convinced of his truth, can dye in peace, and lye down with joy in the assurance of a blessed Resurrection. And this we may do, for it was only their priviledge who lived then, to see Jesus, and whoever looked on him

(m) *ἐὰν δὲ σὺ
μὴν ἀνακλήσῃς
πρὸς τὸν
συναίοντῃ αἰ τῷ
συναίοντῃ. Ar.*

(n) *1 Cor. 15. 55.
Non est timendum
quod liberat nos ab
omni timendo.*

him so as to dare to dye then, must behold him by faith : and thus we may see Christ not only with *Simeon* presented in the Temple, but with *St. Steven* standing at the right hand of God, not only in his rising, but his full glory. Why then are we so fixed to this world ? so desirous to stay ? so loath to depart ? so sad when God calls ? Oh let us look on this our Redeemer so steadfastly, and embrace him so tenderly in our hearts, that it may appear he is dearer to us than our very lives. Let us love him so intirely that nothing may satisfie us without him ; and trust so fully in his merits and mercies, that we may live chearfully and dye peaceably. Let us say with this devout Old man ; Lord I do now so clearly perceive thy purposes of mercy, so confidently believe thy promises of forgiveness, and so firmly rely on the hopes of glory, that I resolve to be ever thy servant. I desire to stay no longer in this world than to get assurances for a better. Earths vanities do not make me wish to live, nor deaths terrors afraid to dye. If thou callest me this day, Lord I come. I can live with patience, or dye in peace ; for I see him that will preserve me in life or death, and gives me hopes that whether I live or dye, I am the Lords. I was not with *Simeon* in the Temple to behold my Saviour with my bodily eyes ; but I have had thy Salvation as clearly manifested in this thy holy word, as if I had seen him with my eyes. Lord grant me thy holy Spirit, that I may behold him with the same faith, and embrace him with the same affections that he did, and then I shall chearfully joyn in a *Nunc Dimittis*, and being daily ready to dye, shall ever be fit to live, and thy will shall be done in my life or death. Blessed Lord ! thou hast even to our dayes by these holy writings sufficiently manifested thy Son before all our faces ; and it is our carelesness, ingratitude and unbelief, that hides him from our eyes, and makes us hug these vanities, and fear to leave them. But thou hast done thy part, and I will praise thee, for sending this bright and glorious Sun, which shined on so many millions of wretched Heathens beighted in the darkness of Idolatry, and
made

made them Christian. I will bless thee for honouring thy antient but despised people, who were more enabled by the birth of Jesus, then by all their former Royalties and victorious Trophies; and instead of the bright Cloud, the glory of the Tabernacle, thou hast sent him to pitch his tent among them, who was the brightness of thy own glory. I am ravished to behold so many joyful souls blessing thee for this light which shined on them in their sins, and the confines of eternal darkness, and converted and translated them into thy marvelous light. And all thy holy Saints in all ages have given thee the glory for all those illustrious beams of Love and Charity, Piety, Justice and Devotion, which shine from their lives, and are but the reflexion of the rayes of the grace of Jesus. This excellent person rejoiced not only in his own felicity, but to behold by the Spirit of Prophecy what joy Jesus was like to bring to me, and many thousands, of Converts and holy Men to the end of the World. Wherefore let us be glad and rejoyce with him, for our selves, and all people, for the light that shines upon us, and the glory that is round about us, and with all our Souls sing, *Glory be to the Father, &c.*

The Paraphrase of the Nunc Dimittis.

I Desire not to live in this world any longer, then I have laid hold of thy Salvation; which since thy Word and Spirit hath now discovered to me, I have all I can wish for here; therefore [*Lord now lettest thou*] thy command go forth that [*thy servant*] who hath longed hitherto to enjoy thee, may [*depart*] quietly out of this miserable world, and be dismissed from the prison of the flesh. I can now leave it [*in peace*] being assured thou wilt make good all other Promises, since in giving thy dear Son thou hast done so exactly [*according to thy word.*] My desires are satisfied, and my faith confirmed as much as is possible in this world
[*for*]

[~~for mine eyes~~] inlightened by thy holy Spirit, [~~have seen~~] by Faith in thy blessed word, him that is my Redeemer and brings [~~the sabbath~~] to me, and all the world. I cannot contain, nor yet express my joy to behold this lovely Peace-maker [~~to see thou hast~~] not only manifested in the flesh, to the infinite delight of thy servants then; but [~~prepared~~] by the discovery of thy holy Gospel to appear most gloriously [~~before the face of all people~~] that ever were or shall be. This glorious Sun of Righteousness hath shined on all the Earth, his word is [~~a light to lighten~~] the dismal regions of the unconverted heathens, and [~~the Gentiles~~] that knew not God. His doctrine instructed them, and hath converted many; and his presence and his grace is the honour [~~and the glory~~] of all true believers, the joy and comfort [~~of thy people Israel~~] so that we, and all the world are bound to praise thee for thy Gospel, and thy son here on Earth; and to continue our song to all Eternity, when thou lettest us depart from hence. *Amen.*

*The last Hymn after the second Lesson, viz.
the LXVII Psalm.*

S. 6. **A**FTER those parts of the Epistles which are more Doctrinal, as containing the excellent principles and precepts of the Christian Religion, we may seasonably use this rare piece of *David's* devotion; which contains most passionate wishes, for the propagation of the knowledge of these incomparable truths throughout all the world, and zealous desires that they may be known to all, as they are to us: whereby we declare our high esteem of them, our hearty thankfulness for them, and our sincere desires that all men might have the benefit, and God the glory by them, which is a seasonable return for those instructions we have now received out of Gods holy word, and these very Petitions
are

are an act of Eucharist and Praise. The first Verse is the first Request, even that God would be gracious to us, in forgiving our sins, giving us his grace to profit, and outwardly expressing the kindness of his heart by the smiles of his countenance. The second Verse is the end why we desire this felicity to his Church; that the divine goodness to us may invite many Converts in, and the encrease of the Church will be our happiness, as it is our desire. The third Verse is the second Petition that we and all may so discern the excellency of his Laws, that he may be universally praised by Jews and Gentiles. Verse fourth, both for the holiness of his Commands, and the righteous administrations of his Providence: And to shew how earnestly we desire Gods glory, and how constantly it ought to be paid; the same Petition is repeated *ver. 5.* And to encourage all to it, the blessed effects of this universal praise are added, *ver. 6. and 7.* For when we are thankful, God will multiply his blessings, the Church shall be replenished with grace, and fruitful in good works, and more will so be drawn to embrace this Sacred Religion. Did we thus earnestly beg his grace to prosper his Word to us, and heartily Praise him for it our selves, and fervently wish the enlargement of Christs Kingdom, God the Father, and Jesus Christ even our own God, and God the Holy Ghost would assuredly bless us. To which holy and undivided Trinity, be ascribed all Honour, Glory and Praise, by us and all the World now and for ever. *Amen:*

SECTION XI.

The Analysis of the Apostles Creed.

In this Creed are two parts, shewing what we believe,	1: Concerning God,	1. In general, that there is	{ A God One God	{ I believe in God
		1. Person the Father	{ His Nature Works { Creation Providence	{ the Father Al- mighty maker of Hea- ven and Earth
		2. In special, as to the Persons of the Trinity	1. His Name and Offices { Prophet Priest and King Divine and 2. His Natures, both the { Humane in his Con- ception and Birth	{ and in Jesus Christ his only Son our Lord, who was con- ceived by the holy ghost, born of the Virgin Mary, suffered under Pontius Pilate
		2. Person the Son		{ was crucified dead and bury- ed, he descended into hell,
		3. His works	{ 1. Re- dem- ption by 2. Re- sur- re- ction 3. Af- cen- sion and In- ter- ces-	{ the third day he rose a- gain from the dead, he ascended in- to heaven, and sitteth at the right hand of God the Fa- ther Almighty,

2. Concerning our selves,	{	3. Person whose Name expresseth	2. Final Judge-ment	{ from thence he shall come to judge the quick and the dead,
			His Nature a Holy Spirit	{ I believe in the Holy Ghost,
			His Office to sanctifie us	{
				{
{	1. Our Condition as to	{	1. Union	{ the holy Catho- lique Church,
			2. Commu- nion	{ the communion of Saints,
	2. Our Privi- ledges	{	1. As to the Soul	{ the forgiveness of sins,
			2. As to the Body	{ the resurrection of the body, and
			3. As to both	{ the life ever- lasting. Amen.
				{

'A Discourse of the Creed.

§. 1. **T**HE Holy Scriptures being a perfect Revelation of all Divine Truth, ought to be undoubtedly received by every Christian. And no man is necessarily obliged to believe any thing in order to his salvation that is not contained therein (o), or necessarily deduced thence. So that the whole Word of God may be called our Creed, because it is the rule of our Faith. And yet because the truths therein revealed are dispersed and variously presented according to the several occasions of

(ο) Πάντα τὰ
παράδομνα ἡμῶν
διὰ τε νόμου καὶ
προφητῶν καὶ ἀπο-
στόλων καὶ εὐαγγελ-
ιστῶν διέχονται, καὶ

μετέσκεινται, καὶ σίβωται: ἵνα πρᾶξις τέτων ἐκζητῶνται.
Damasc. de Orthod. Fid. l. 1. c. 1.

their manifestation (and since, they are liable to be misunderstood by ignorance and carelesness, or misrepresented to us, by malice and interest, it seems almost necessary that the fundamental Articles of our Faith should be collected thence, and reduced to one comprehensive sum, which may be learned early, remembred easily, and retained unanimously and constantly by all Christians. On which grounds there was in the Apostles

(p) 2 Tim. 1. 13.

ἵνα οὐ πωσιν ὑμῶν
νόμων λόγων.

Epist. Jud. ver. 14.

παράδοθῃσα πῖσις

2 Tim. 1. 14.

ἢ παραχρησθῆναι

Philip. 3. 16.

πρὸ αὐτῶ γενέσθαι

(q) *Discessuri ab invicem normam prius future prædicationis in commune constitunt.* Ruffinus in Symbol.

Omnes Orthodoxi Patres affirmant Symbolum ab ipsis Apostolis conditum. Sixt. Senenf. Bib.

(r) *Hanc legem sequentes Christianorum Catholicorum nomen jubemus amplecti, reliquos vero dementes—heretici dogmatis infamiam sustinent.* Theodof. & Grat. Imp.

times a form of sound words (p) of that Faith which was delivered to the Saints, and which they are charged to keep with all fidelity, that they might all be of the same mind and walk by the same rule. And if the consent of Antiquity be of any Authority, this form of the Apostles Creed was that which they all agreed upon (q) before their parting, to be a standing rule and measure for the Christian faith. So that it hath ever since been of great authority in the Church, and though the cavils of some hereticks, made it fit to explain some Articles more largely, and gave occasion to the composing of new Creeds at Nice and Constantinople, &c. yet these were never intended to abate the Authority of this, which of all others hath been received most generally. And those were accounted Orthodox and Catholique (r) who did embrace it, and all others branded with the infamous names of Hereticks and Deceivers. But whoever desires a fuller account hereof, or a large explication of all the Doctrines herein contained, must be referred to those Excellent Persons who have so well performed that

that task, it being our design now only to consider it as it is here made use of in our daily Devotions: and so what is to be said will come under some of these heads, 1. The place it obtains in our Liturgy, 2. The time when, 3. The reasons why, and 4. The manner how it is to be repeated.

§. 2. This antient Confession of our Faith is most judicially set by the Church after the ending of the Lessons out of holy Scripture. For the Creed receives both its Being and Authority from thence, since it is collected from the Word of God, and proved by it, and what can be more seasonable then for us, after the reading of Holy Writ, to declare our persuasion of all that is contained therein: especially of the Articles treated of in the now read Portion. By repeating our Creed here we do set to our seals

(s) to confirm the Truth of God and all revealed by him, and do gratefully acknowledge and declare those salutary mysteries we have learned from these Divine Oracles.

(s) John 3. 33.

ἰσχυρίζομαι ὅτι
θεοὺς ἀληθῆς ὄντων

And we may further consider, that as the Creed follows the Lessons out of which it sprang, so it precedes the Prayers, which are grounded on it. And the publique profession of our Faith before we pray, is the vindication and the foundation of the Petitions we make; for therefore we ask these things, and in this manner, because we believe in an Invisible God who is an Omnipotent Creator, a most merciful Redeemer; and a most gracious Comforter. Hence we pray to the Father in the Name of the Son, by the assistance of the holy Spirit, in fellowship with the Saints, for the forgiveness of sins, and a joyful resurrection. And all this we are directed and encouraged unto by the belief of this Creed, which, by exercising that most necessary companion of our Prayers, viz. Faith, is an excellent preparative to our addresses. Which secondly may partly account for the time and frequency of its repetition, which ought to be as often as we solemnly read or pray, and so not to be omitted at any time in publique Assemblies; where

the Antients observed the use of it (and we may receive great benefit by a devout imitation of them) in arming our souls hereby against all doubting or evil thoughts, which disturbe us most in our attendance upon the service of our heavenly Master (v).

(t) *Cum harremus aliquid animo recurrendum est ad Symbolum. Quando enim sine militiæ sacramento miles in tentorio, bellator in prælio.* Ambr.

(u) *Symbolum quoque specialiter debemus tanquam nosiri cordis signaculum, antelucanis horis quotidie recensere.* ad Virg. l. 3.

(x) *Accipite filii regulam fidei quod Symbolum dicitur &c—in corde scribite &c quotidie dicite apud vos, antequam dormiatis, antequam precedatis, symbolo vestro, vos munite.* de Symb. ad Catech. l. 1.

So that as the Germans excluded him from their sacrifices that came without his shield; so should he be from our Church-devotions, that holds not up this shield of Faith, by which he may overcome all the fiery darts of the Devil. And, as if it could never be repeated too often, we find holy *Ambrose* (u) commending it to his *Virgins*, as the first exercise of their morning piety, and *St. Augustine* prescribing it to his *Catechumens*, to be used both Night and Morning; not as a Prayer (as some ignorant Persons mistake it) but as a foundation to build their Prayers on, a *Memento* to whom they were made, and a ground of their hope that they should be accepted, and for the same reasons we now place it in our Morning and Evening Prayer.

S. 3. But the fitness and necessity of its daily repetition will more fully appear, and we shall be better instructed in our duty therein by a more particular account of the reasons thereof, the principal of which are, 1. To fix it in our memories and record it there, that it may never go out of our minds, being daily revived by a fresh recital, for this being the sum of those principles which we are to square our lives by; the Test to discern the temptations of Satan, and the false

false doctrines of hereticks by :

(y) we can no more be without it than the Architect without his Rule and the Goldsmith without his touchstone. And least it should be neglected or forgotten by private persons; if we attend on the Ser-

vice of the Church, we shall neither be ignorant nor un-mindful of this heavenly touchstone, by which we may constantly discover all that is contrary to the truth of our principles or the holiness of our profession. 2. To express our constant fidelity to God; this being like the Souldiers word or symbol, by keeping which, we own that great General, whose Souldiers and Servants we avowed our selves at Baptism, and took upon us this Faith as the badge and cognizance of our relation to God and dependance on him. So that whenever we are to fight for him, or to approach

him (z), we must shew this badge, and repeat the Articles of our Allegiance, to declare we are still for the Lord of hosts, and do hold fast the profession of our faith without wavering. Nor is there a more effectual argument to move God to hear our Prayers, and obtain the intercession of Jesus, then with heart and voice to make this Confession of him before men (a), and solemnly to own our selves his servants; for then we have assured promises of protection and defence.

Let us then think how reverently should we stand up to renew our faithful engagements to the King of Heaven and Earth? and how sincerely should we profess our fidelity to the searcher of all hearts, whose we desire so much to be accounted? and now that we are in our Petitions to beseech him to shew himself to be our God, let us most seriously and devoutly protest our selves to be

(y) *Nulla enim unquam extitit heresisque non hoc Symbolo potuit damuari.*
Cœlestin. ad Nest.

(z) *Dei igitur cultus quoniam celestis militia est, devotionem maximam fidemque desiderat.*
Last. lib. 5. c. 20.

Non ego perfidum dixi sacramentum Ibibimus, ibimus—

(a) *Rom. 10. ver. 9.*
10. & S. Matth. 10. ver. 32.

(b) *Psal. 116. ver. 16. & Psalm. 119. 125.*

his servants. 3. To manifest our unity among our selves, and agreement with the whole Church; that as we have one Lord so we may have one Faith

(c) *Epheſ. 4. 5.*
Rom. 15. 6.

(c), and as Children of the ſame Father, ſervants of the ſame houſe-hold, and Souldiers under the ſame

Prince, may with one mind and one mouth glorifie this One God. For we muſt agree in heart as well as meet

(d) *Matth. 18. 19.* in perſon, if we would have our prayers (d) be accepted. It were to be wiſhed there were no diſſent

in the ſmalleſt matters among the ſervants of the ſame God; but if any ſuch be; that they may not diſſolve our Union, nor divide our Worſhip, we are all to rejoyce that we agree in the main, and to repeat this Creed together with a hearty charity, that we may all declare our ſelves ſatiſfied in theſe neceſſary things, and may pray together without the leaſt ſparks of wrath. Let us therefore remember, theſe Prayers are put up only by and for the true members of the Church; and this

Creed is the *Criterion* to diſcern between the faithful and the falſe (e).

(e) *Teſſera & ſignaculum quo inter fideles perfidoſque ſecernitur.* Maxim. Taurin.

So that by the hearty reciting thereof, thou ownſt the ſame Faith which glorified Saints did once profeſs, and all holy Chriſtians throughout the world do now believe; and doſt hereby declare thy ſelf a true member of Chriſts holy Church, and ſo haſt a right to its priviledges, and a ſhare in its Devotions.

Fides quam Sancti Apoſtoli prædicaverunt, concilia firmaverunt, & Patres conſignaverunt.

Theodorus Ep. Rom.

§. 4. The laſt and chiefeſt enquiry is concerning the manner how it is to be repeated; of which we had need be careful leaſt our frequent uſe of ſo excellent a part of theſe offices, do take off our attention from theſe noble and neceſſary ends. There are many requiſite and becoming affections, which our thoughts ſhould now be

be actuated with, concerning the certainty and the usefulness of these truths, the happiness of those that know them, and the misery of such as are ignorant of them. But especially we must be careful in this part of our service, 1. To be most heartily thankful to our gracious God, that hath made these divine truths so manifest to us. Shall the heathen *Plato* praise God that he was born in *Greece* and educated at *Athens*? and the Jews bless him every day that made them sons of Abraham, and sanctified them with his precepts? and shall not we much more magnifie his favour towards us who by the advantages of our Birth and Education, are so early instructed in these saving truths that are so necessary, we cannot be happy without them, so evident that we are scarce ever tempted to doubt of them, and yet withall so mysterious that all the wisdom in the world could never (without the help of Revelation) have discovered them to us? many Kings and Princes, Prophets and Masters of the greatest reason, have lived and dyed in ignorance of these principles, which by Gods mercy you understand as clearly and believe as fully as any thing that sense or experience teacheth you. Forget not therefore daily to pay the tribute of Praise to thy heavenly Master who hath made thee one of his own School, and prevented thy going blindfold to destruction.

2. Be sure to give your positive and particular assent to all and every article thereof, receiving them all as undoubted Oracles from the mouth of the God of truth, who neither will nor can deceive. Our souls may safely rely upon them, and require no other demonstration (f) but only whether it be certain that God did reveal them. He that knows him and his eternal veracity will enquire no further; and he that would believe firmly had need enquire so

(f) τίς ὁ θεὸς ὃς ἐκ
 θεοῦ ἀπερὶν θεῶν
 καὶ τὰς ἀποδείξεις
 ὡς παρὰ ἀνθρώπων

ἀπαμύνην τοῦ θεοῦ : Clem. Alex. Strom. 3^o.

(g) *Acts 17: 11:*
Non temerè sed ra-
tione nitimur ad fi-
dem. Orig. in Cels.
 l. 3.

far, and with the *Bereans* search the Scripture (g), and examine if these be confirmed there; and then we may on good grounds annex our *Credo* (*I believe*) to every single Article, when we have found it agreeing with the Word of God.

And though [*I believe*] be only once set down in the beginning of the first Article, yet it must be understood and supplied by us in the front of every Article afterwards; as it was wont to be in the ancient form of Baptism (and may be seen in the Creed for that office in our Liturgy) the Priest asking at every Article *Credis, Dost thou believe?* and he answering *Credo, I believe.* Meditate that God himself doth so bespeak you: I have given you my holy word, and taught you all saving truth, do you believe there is one God? and let every ones heart eccho again, I do believe it. Do you believe he made Heaven and Earth? I do believe it, &c. Nor must any man think it sufficient for the Minister to say the Creed for him, it is not then thy Faith, but his own. Nor doth he confess it that doth not in heart or voice or both go along with every sentence, and seal it with a most hearty assent. There are many truths which do not concern us whether they be true or false, and in such cases a general persuasion that they may be true will suffice. But these principles of our Faith, are the ground of our Prayers, the rule of our lives, and must be received with the same evidence that the Mathematicians *postulata* are, on which his following demonstrations depend; so that without the admission of these he can do nothing. Remember you must conduct the affairs of your life by this profession; you must venture your souls at your death on these principles; nay if need be you must seal these Truths with your blood: therefore do not slightly repeat them but let them sink into your heart; and be so assured of them, that no pleasure or profit may intice you to walk contrary to it or deny it; nor no threats or pains affright you from confessing it, and rejoyce in this daily

daily opportunity to express the constancy of your faith, and every day protest your belief as solemnly as if you were to dye for it. 3. Our mind can never want imployment for all the faculties and powers thereof, because in the repetition, we are to make a particular application of every Article, that it may produce those effects and serve those ends for which it was revealed. And it is absurd if not impious to think that God did discover these sacred truths only to enlarge our speculations, or experience our credulity. All that is true is equally so, and the reason why these truths are more necessary to be believed than others, is, not because they are more certain, but more useful to assist our devotions, and direct our conversation, then any other propositions that Gods word doth contain; where they are not barely taught, but ever applied, either as encouragements to the worship of God, or arguments to a holy life. Nor are they intended so much to make us wiser as to per-

swade us to become better (h). And if they have not this effect upon us, our Faith excels not the Confession of the Devils (i), who did acknowledge Jesus the Son of God, and yet opposed the purposes of that mystery, and so had no benefit by their acknowledgment. This light

is set up to direct us, and it is expected that we should work and walk by it. And that will appear, when our Devotions suit these principles, and our practices are the genuine products of our profession. For therefore Heaven did reveal this Creed, and therefore the Church inserts it here. And that we may learn to use it to these purposes, let us more particularly consider, 1. How we may apply it to assist our Prayers. In order whereunto we must observe that our Faith is the basis on which our Petitions are built; the sole engagement to us to make them, and the principal motive to God to hear them; who hath so often required that we should pray with Faith, and without the least

(h) τὸ τίλον
βελήσας ἡ
ἐκείνη. Clem.
Alex. Pædag.
(i) Matth. 8. 29.
James 2. 19.

(k) *Matth.* 21. 22.

1 *Tim.* 2. 8.

Heb. 11. 6.

James 1. 6.

Græc. κλύθων

δαδων : agi-

tatur scil. dubitans,

at non progreditur :

vide item *Jac.* 5. 15.

Græc. ἡ δὲ πρὸς

πίστεως οὐκ ἔστι :

(l) *Veneramini Deos*

et colitis ; non cre-

dentibus illos esse ? et

propitias aures ve-

stris supplicationibus

accommodare ? Ar-

nob. adv. gentes.

lib. 2.

(m) 1 *Kings* 8. 23.

Nehem. 9. 6.

1 *Chron.* 29. 11. 12.

Daniel. 9. 4.

least wavering or distrust (k). If we come to God we must believe that he is, and that he will reward those that wait upon him, (without which persuasion the Gentiles themselves did never (l) worship their false Gods) nor can we pray to the true with either courage, zeal or comfort, till we have possessed our souls with right opinions of him. And this we may do, by a reciting our Creed before our Prayers, which is an impenetrable armor against all those discouragements and fears which Satan is apt to assail us with. Let us not pray like those that know not God ; but imitate the holy servants of God in Scripture, who alwaies begin their supplications with a brief Confession of their Faith in Gods Power (m) and Providence, his Mercy and his Covenant, as we do ours with the declaration of our Faith. Oh what holy fervours doth it put our souls into, to contemplate the Power of an Almighty Father, the love of a most merciful Redeemer, and the grace of the holy Spirit our sanctifier ! Doth it not teach us reverence and fear, sincerity and longing desires, hope and cheerful expectations thus to set God before us in our Creed, in the beauty of his Attributes, and the glory of his works ? When we have professed our belief in the Father Almighty that made Heaven and Earth, how readily shall we run to him for the supply of our temporal necessities ? When we have protested our assurance that the eternal Son of God was made man, born among us, lived with us, and dyed for us, and arose again and returned to his glory to prepare a place for us, and plead our cause, can we then forbear to cry for pardon

don and peace, for conversion and salvation? or shall we doubt to be accepted. Again, have we owned our belief of that holy Spirit which is the Author and finisher of all grace? and are we not then fitly disposed and strongly moved to petition for his aid, that we may continue true members of Christs body, and enjoy a Communion with the Saints, remission of our sins, restauration of our body, and an eternal life of glory? If we did not premise our Faith to our Prayers, it might be suspected we spoke to him we knew not, and asked what was unfit to be desired or impossible to be obtained. But now all these stumbling blocks are removed, and our Creed is made an excellent preparatory to the following Collects; every Petition of which are directed by, grounded on, and enforced from some of these Articles, which, if we thus apply them, will shew us, how fitly we may desire these things, and what reason we have to hope they shall be granted. And secondly we must learn to apply these Articles of our Faith to the right ordering of our lives, not repeating them as empty notions and airy speculations, but as the principles and rules of practice. For why should the Christians belief alone be supposed sufficient, without some Acts deduced from it. The Merchant believes there are Jewels and rarities in other lands (n), and he puts to Sea, and attempts the purchase. The Countryman sows, the Scholar studies, and the Souldier fights according to the principles of advantage they believe will come upon those endeavours. And doth the Religious man only believe and sit still? Are not our principles surer, our hopes clearer, and our probabilities fairer, and our gains like to be infinitely more? Why then do we say these principles over as it were some Lesson that was never to be put in practice? Let us turn our Creed into Syllogisms, and we shall see what consequences necessarily flow from it. And let us so firmly

(n) *Esine operis in vitâ negotiosum aliquod quod non fide præcunte suscipiunt actores?* Arnob.

l. 2.

Nihil est quod in vitâ geri possit, si non credulitas præcesserit. Ruffin. in Symbol.

firmly believe it that our Conversation may be the natural conclusion from those premises; for there is no man whose natural Logick will not enable him to argue thus. He that believes God to be Almighty, and that he made him and all the world, must love and fear this God and trust in him in all his needs: But *I believe in God the Father Almighty*, &c. Therefore I must love and fear and trust in him at all times. Or thus, Whoever deserves and fears Gods wrath, cannot truly believe Jesus came to save him from it, but he must speedily apply himself to him, and thankfully embrace this salvation: But I who deserve and fear Gods wrath do believe this, &c. Therefore I must speedily apply my self to him, and thankfully embrace this salvation from him. And thus without strictly confining our selves to the rules of Art, the most ignorant may with a little consideration find the natural result of every Article, and what effect it will produce in any man that heartily doth embrace it. And oh that all the world were as willing to live according to their professions, as they are able to apprehend the force of these arguings! We should not see our practises so frequently opposite to (nay destructive of) those principles we pretend to believe. Let us ask our selves what manner of persons we ought to be, who do so solemnly protest our belief that all these things are true. In temporal things, what we believe dangerous and unprofitable we avoid; what we are persuaded is pleasant and advantageous we pursue; and if our assent be as firm, why should we not do so in spirituals? Where the grounds are surer, the inferences clearer, and the gain and reward infinitely greater: 'tis too much to be feared we follow not our Creed far enough, nor consider what the belief of those Articles would produce in us if cordially embraced. Wherefore for the sake of such as could not, or would not thus use the Articles of their Faith; we have added to the Paraphrase the following Application.

The

*The Paraphrase and Application of
the Creed.*

Art. 1. **I** ~~believe~~ most firmly [in] one infinite and eternal [God] who is a most powerful, wise, gracious and pure Spirit. Distinguished into three Persons, the first of which is [the Father Almighty] who is the maker of me, and all the Creatures [of heaven and earth] the preserver and Governor of all the world.

Wherefore I am obliged and resolved to own him for my God and Almighty Father, by loving, fearing, serving and obeying him : and to acknowledge him the Creator of all, by admiring his works, rightly using his Creatures, and relying on his Providence for whatever I want in this world, which is at his disposal.

And I am encouraged to call upon this my mighty God and merciful Father for my self and all the world, for a competent measure of food and raiment, health and wealth, peace and plenty, and not to doubt but that he who can do what he please will take care of the work of his own hands.

Art. 2. **And** I do most firmly believe in the second Person of the glorious Trinity, even [in Jesus Christ] our anointed Saviour, who is very God, equal to the Father, being [his only Son] by eternal generation, and is now become [our Lord] by the merciful redemption of our souls from death and hell.

Wherefore I am obliged and resolved most thankfully to commit my salvation to the management of my glorious and gracious Redeemer, and as anointed by God to be a Prophet, Priest, and King, to observe his teaching, rely on his attonement, and submit to his Authority, and to walk answerable to the price that is payed for me.

And I am encouraged to pray in his name with faith and comfort for deliverance from my spiritual enemies,
and

and the salvation of my soul, for a safe Passport to Gods Heavenly Kingdome, since his only Son is my Redeemer.

Art. 3. I do also most firmly believe it was this very son of God [**who**] became man, and yet [**was conceived**] free from sin [**by**] the overshadowing power of [**the Holy Ghost**] and that assuming our Nature and uniting it to his own Divine Nature, was [**born of the**] blessed [**Virgin Mary**] so that he was both God and Man: two Natures in one Person.

Wherefore I am obliged and resolved to be most thankful for that miraculous condescension, and to learn to submit to the meanest condition, to do good; and to be careful not to defile my Nature which Jesus hath united to the Divinity.

And I am encouraged to pray that I may be sustained under the necessities of my frail estate, which Jesus was acquainted with, and purged from the corruptions which he was freed from, and that being regenerate like him by the power of the Holy Ghost, I may be partaker of his Nature as he was of mine.

Art. 4. I do also most firmly believe that the holy Jesus being to satisfy the Divine Justice for our offences [**suffered**] the wrath which we had deserved, and [**under Pontius Pilate**] the Romane Governor though most innocent in himself, he [**was crucified**] till with cruel torments both of body and soul he had offered up his life a sacrifice for sin. He was really [**dead and buried**] and took possession of the regions of darkness, for [**he descended into hell**] and remained under the power of death for a time.

Wherefore I am obliged and resolved to lament for, and crucifie my sins, the cause of his bitter Passion; to beware least by continuing in them, I bring my self under the same curse, and loose the benefits of this all-saving death; and also to learn from him to suffer patiently, and dye chearfully when God pleaseth.

And I am hereby encouraged to pray that I may not suffer what Christ hath endured for me; that this sacrifice may be accepted as a satisfaction for all my transgressions,
and

and that the remembrance of it, and the grace obtained by it may mortifie and kill in me that which hath crucified him.

Art. 5. I do also most firmly believe that when he had paid the full price for the sins of the world, death could no longer hold him, so that [the third day] after his suffering, by an infinite power [he arose again] assuring us that justice was satisfied, and our enemies conquered, since he was delivered [from the dead] among whom our iniquities and Gods anger had laid him.

Wherefore I am obliged and resolved in my lowest estate to trust in his power for my safety; to rely on his All-sufficient merits for my Pardon, and to endeavour to rise from the death of sin, to walk in newness of life.

And I am encouraged to pray to my Victorious Redeemer to rescue me from the snares of Sathan whom he hath conquered; to obtain my justification in Heaven, and to compleat my sanctification on Earth, that I may serve him in new obedience, and never lye as dead in sin more.

Art. 6. I do also most firmly believe, that the work of our Redemption being finished on Earth [he ascended] as a glorious Conquerour with great triumph [into Heaven] from whence he came: [and sitteth] there in great glory now, interceding for us and pleading his merits [on the right hand of God the Father Almighty] that we may be admitted thither for his sake.

Wherefore I am obliged and resolved to lift up my heart to him, and trust in him in all my troubles; to hope for the acceptance of my services, to ascend thither now in my thoughts, affections and desires, that I may hereafter ascend in Person and have the full prospect and fruition of his glory.

And I am encouraged to call upon my glorified Mediator, that he will preserve me in peace on Earth, fill my soul with longings after Heaven, and procure my acceptance there. And that his power over Men and all Angels,

and his interest at the Throne of God may be employed to bring me to himself.

Art. 7. I do also most firmly believe, that though Jesus be now in heaven, yet at the end of the world [~~from thence he shall come~~] again most gloriously attended with millions of Angels, to try and [~~to judge~~] all the world according to their deeds, both [~~the quick~~] which shall then be found alive [~~and the dead~~] though departed never so long before.

Wherefore I am obliged and resolved, daily to expect and diligently to prepare for his coming to Judgment, by frequently examining and severely judging my self before, by careful avoiding that which would then condemn me, and by leaving all evil actions of others to receive their sentence at his Tribunal.

And I am encouraged to make my supplication to my Judge who also is my Saviour, that he will forgive me and all my enemies, and to beseech him to prepare us for this day by his Grace, and to acquit us in it by his infinite merits, and then none can condemn us for ever.

Art. 8. Furthermore [~~I believe~~] most firmly [~~in~~] the third Person of the glorious Trinity [~~the holy Ghost~~] the sanctifying Spirit, who is very God, and by his assistance and blessing on the means of grace, doth instruct, convert, strengthen and comfort all pious and pure souls.

Wherefore I am obliged and resolved, to honour the holy Word of God, to attend on all his Ordinances, to follow the good motions of this blessed Spirit, and in a lively hope and expectation of the assistance thereof, to resist all evil and apply my self to all that is good.

And I am encouraged to pray by the help of this good Spirit, for a blessing on the Word and Sacraments and all Religious duties, that I may by them become still more wise and holy, till I am sanctified throughout in Spirit and Soul and Body.

Art. 9. I do also most firmly believe that God is, and ever was, acknowledged by; and hath, and ever will, defend the Universal Society of Believers in all ages and places called [~~the holy Catholique Church~~] who are all united

united unto Christ their head by grace, and to one another by love, as appears by **[the Communion of Saints]** in all offices of Piety and Charity among themselves.

Wherefore I am obliged and resolved to live in unity peace and charity as a useful member of this Church, to adhere to the Faith professed by it, to joyn in the Ordinances Administred in it, and to do good to all that belong unto it.

And I am encouraged to pray with my bretheren for the encrease, safety and peace of this Church, for the flourishing of Religion, the prosperity of the Princes, success of the Ministers, and unity of the members thereof, that by our Concord and good works we may all appear living members of Christ.

Art. 10. I do also most firmly believe that I and all true Christians upon our unfeigned Faith and hearty Repentance shall obtain **[the forgiveness of]** and a Pardon for all our **[sins]** through the merits and intercession of Christ Jesus.

Wherefore I am obliged and resolved, never to forsake Christs Church, to which this priviledge doth belong; diligently to repent of all my Transgressions, and chearfully to serve my God without fear, neither doubting the truth of his Promise, nor the sufficiency of my Redeemers merits.

And I am encouraged daily to make an humble Confession of my sins, with earnest supplications for Absolution, and hearty Petitions that I may repent so truly, that I may abhor and forsake all iniquity here, and be fully acquitted from it at the last and great day.

Art. 11. I do also most firmly believe that not only our souls remain after death, but our whole man shall be restored to life again by **[the resurrection of the body]** howsoever corrupted or dispersed, and its reuniting to the soul, at the voice and by the power of the Son of God.

Wherefore I am obliged and resolved to keep this body in temperance, soberness and chastity while I live, to resign it chearfully when I dye, to be steadfast, unmoveable, alwaies abounding in the work of the Lord,

since I know my labour shall not be in vain in the Lord.

And I am encouraged to pray through the first begotten from the dead, for the sanctification of my vile body, and a part in the first Resurrection, that over me the second death may have no power, and that I may be delivered in the greatest miseries of this life, and supported under the very Agonies of Death.

Art. 12. [And] finally, I do most firmly believe, that the wicked shall remain in endless torments, while Gods faithful servants shall enjoy his presence and the Society of Saints and Angels in [the life] whose joys are unspeakable, and its glories [everlasting] which Faith I seal with a most hearty [Amen.]

Wherefore I am obliged and resolved to suffer patiently whatever happens in this transitory life; to spend the moments thereof well; to despise the short and empty pleasures of sin, and to esteem nothing too good to loose, too difficult to resist, or too tedious to perform for the obtaining this happiness.

And lastly I am encouraged to pray to the purchaser of this Glory, to comfort me in all the troubles of this life with the hopes, and to carry me through all my duties here by the desires thereof; and finally to bring me to the fruition of this bliss, the fulfilling of all these hopes and desires hereafter.

Amen.

SECTION

SECTION XII.

Of the Versicles and their Responsals, before and after the Lords Prayer.

S. 1. **T**he Lord be with you: Answ. And with thy Spirit.] If we have sincerely repeated our Creed together; we have professed our Faith in God, and declared our unity and agreement with one another: and then we have cause to hope our Prayers will prevail, since they were ushered in by Faith and Charity, the best preparatives to that duty. We have allowed that we have one Lord and one Faith; and now we are preparing as bretheren and fellow-souldiers to unite our requests, and to send them to the throne of God. But first in token of our mutual Charity the Church appoints (instead of the antients kiss of peace) a hearty salutation to pass between the Minister and People, he beginning in the phrase of *Ecce* to his Reapers, *The Lord be with you* (e), which was after drawn into common use, as a form of salutation to all: and used by St. Paul in his Epistles (p) to which the people are to return a good wish for their Minister, in a form taken from the same Apostle (q) desiring the Lord may be with his spirit: Which is no invention of our own, but mentioned in an Antient Counsel (r) and there affirmed to have been instituted by the Apostles, and (as it there appears) retained in the Liturgies

(o) *Ruth.* 2. 4.
Psal. 129. 8.
 (p) *2 Thess.* 3. 16.
 (q) *2 Tim.* 4. 22.
Galat. 6. 18.
 (r) *Placuit ut Episcopi & Presbyteri uno modo salutent populum, dicentes Dominus vobiscum — Et ut respondeatur a populo Et cum Spiritu tuo: sicut & ab ipsis Apostolicis traditum omnis retinet Oriens.* Concil. Bracc. primum Can. 21.

especially of the Greek Church: but sure it never had a fitter place then in our excellent service, where it succeeds the Creed as the Symbol and bond of peace. St. John forbids us to salute (or to desire God to be with)

any that cleave not to this right Faith (s). 2 Ep. 5. But when the Minister hath heard every one profess his

Faith in the same words with himself, how chearfully and without scruple may he salute them as bretheren? and they requite his affection with a like return. 'Tis too sadly true, that little differences in Religion make wide separations and the most incurable animosities. Why then should not our exact agreement be as forcible an uniter of all our hearts, since the profession of the same Faith hath ever been

reputed the firmest bond of Charity (i). Wherefore when these endearing offices have warmed our hearts with mutual love, these expressions will not barely signify the affections between the Minister and his people, but may be used as the exercise of their Charity by way of

(i) Ὁ ἄγιος τῆς ἐκκλησίας
τοῦ ἀγαπᾶν
αὐτὸν μέγιστον ὡς τὸ
ἐνός διὰ δόξα.

Philo.

Prayer for one another. Let the spiritual man meditate how often Sathan is among the sons of God; how many of his flock which now are preparing to joyn with him, are oppressed with hard hearts, or disturbed with vain thoughts; and then let him earnestly pray the Lord may be with them, that his Prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart, and a fervent spirit; and with these thoughts let them most heartily requite their Pastors prayer by desiring the Lord to be with his spirit, that both may by acknowledging their insufficiency and declaring their Charity, obtain a blessing of God for each other, and find the benefit of these short Petitions, in every part of the succeeding Offices.

S. 2. **Let us pray**] We can do nothing in Religion without the Divine presence and Assistance; and therefore the Minister and People must mutually beg that for each other, and then they must joyn in their Petitions. In the beginning of which is placed this short and antient Exhortation. So often repeated in all the old Liturgies (u); whereby the Priest gives the signal of battel or the watch word to all the assembly that they may set on their enemies with courage, and besiege even Heaven it self with a holy importunity. And as the Cryer of old in the Heathen Sacrifices proclaimed his **ΠΟΤΕΡΙΣΤΕ**, and warned all to attend what they were about; so doth the Minister charge you against all wandering thoughts, which are never more frequent nor pernicious then in holy duties; desiring you not to rest satisfied in his Petitions for you, but to let your heart go along with him; that they may be accepted as your Prayers though pronounced with his lips. He enjoyns all to pray; and that with him, and for one another: for it is a great work we have to do, and we must now take off our thoughts from all other things, and wholly mind this.

(u) Δεήσασθε :
alibi *ἐκτενῶς δεή-
σασθε* alibi
*Dominum oramus :
posulemus.* vid. Li-
turg. S. Jacobi S.
Basili, &c.

S. 3. **Lord have mercy upon us : Christ have ec.
Lord have ec.]** The best beginning for our requests is a Petition for Mercy, whereby we acknowledge our unworthiness, declare our misery, and confess we cannot expect our Prayers should be heard, unless it may please God first to have mercy upon us. Like those poor Lepers (x), we discerning Jesus afar off, cry out *unclean*, and beseech him to have mercy on us, for we are defiled dust and ashes, and how shall we dare to draw near to him or open our mouths before him till he be pleased to pitty and cleanse us? As to this particular

(x) Luke 17. 11, 12.
*emimus sicut im-
mundi* [*Levit. 13.
45.*] *clamant*, Jesu,
Domine miserere
nostri.

(y) *Psal.* 6. 2.
 & *Psal.* 51. 1.
 & *Psal.* 123. 3.
 (2) *Imploremus misericordiam Domini per Kyrie eleeson, Chrisme, &c. Kyrie, &c. ita ut tres articulos aliquo modo divinae majestatis & trinitatis in Ecclesia celebremus.* Amalar. *Fort. de Eccl. off.*

(a) *Quia ante omnem orationem sacerdotum, necesse est misericordiam Domini implorare.* Durand. *Rat. ut supr.*
 (b) *Et quia—dulcis & nimis salubris consuetudo intromissa est ut Kyrie eleeson frequentius cum grandi compunctione dicatur, placuit etiam nobis ut in omnibus Ecclesiis nostris ista consuetudo Sancta, & ad Matutinum & ad Missas & ad Vesperam Deo propitiante intro mittatur.* Concil. Vafens. can. 5.

(c) τὸν Θεὸν ἐπιχαίρομεν λέγοντα αὐτῷ ΚΤΡΙΕ ΕΛΕΗΣΟΝ. Arrian. in *Epist.* l. 2. c. 7.

Form it is originally taken out of *Dauids Psalms* (y); where it is sometimes repeated twice together, to which the Church hath added (*Christ have mercy upon us*) that it might be a short Litany, and a supplication for mercy to every Person in the Trinity (z), because we have offended every Person, and are to pray to every Person, and need the help of every Person: calling both the Father and Holy Ghost by the same title of *Lord*, as being partakers of only one and the same Divine Nature; and the Son by another title who also did partake of

our humane Nature: as *Durand. Rational.* l. 4. c. 12. doth observe. And as *Tho. Aquinas* adds being under a three fold misery of ignorance, guilt and punishment, we thrice implore mercy. And because we need that, when ever we pray (a), it was used both in the Eastern and Western Churches, and become customary in the time of *Theodosius* the younger; so that it was decreed by a Council (b) that it should be said in the Morning and Evening Prayer, and in the Communion Office with great Contrition and Devotion. By which it appears that though these words were so sacred that the Heathens used them in their Prayers (c), yet they learned them either

from

from *David* or the Christian Church, where the use hereof was so familiar, that we read that Antioch was delivered from an Earth-quake by the Peoples going bare-foot in procession, and saying this short Litany *Lord have mercy on us* (d). No doubt if with humility and fervency we repeat it. Our souls may be delivered from sin, and our following supplications might be more acceptable: for it signifies Lord be gracious (e) unto us, or shew compassion and favour toward us, in receiving and answering the Prayers we are about to make, especially the Lords Prayer, wherein we must not presume to call God Father, until we have intreated for grace and mercy.

(d) *Paul. Diacon.*
lib. 16.

(e) *Deus sis propitius.* Ita Vers. Jun.
& Trem,

But concerning the repetition of the LORDS PRAYER, in this place our designed brevity allows us only here to say, that being the best of all Prayers, it cannot be used too often; and having the best of all Authors for its Composer (even him for whose sake all our requests are heard) it may seem to consecrate the Petitions annexed to it, since they are formed by this Pattern, and contain nothing but what is agreeable to this form, which hath upon it the Royal stamp of Divine Authority. Nor should the frequency of its returns abate our devotion in the use, since Jesus did thrice pray in the same words. Only as before it was applied for the Confirmation of our Pardon, so now it must respect the following Petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any Petition thereof, which was not so zealously put up by reason of intervening distractions when it was said before; by asking that with a doubled earnestness now, which then we forgot or slightly passed over.

S. 4. *Psal.* 85. 7. *Lord let them thy mercy upon us;*
Answ. *And grant us thy salvation.*] From the recital of that sacred Form of Prayer which Jesus left us, we pass to the interlocutory Petitions; by this grateful variety

variety, taking off the tediousness, and adding to the pleasure of the duty; as also quickening the attention and uniting the hearts of the performers. And herein the Minister begins, as the commissioned Ambassador of Heaven; yet the people follow and bear a part, as a badge of their honour and an engagement to their watchfulness, charity and devotion; while both contribute heat to each others affections, and vigour to these short and sweet ejaculations; taken for the most part out of the great storehouse of Divine Offices, the Psalms of *David*, and being an *Epitome* of the ensuing Collects for Grace and Peace, for Kings, Priests and People, that they may be replenished with all sorts of blessings. The words of which sentences are so significant and comprehensive that it will be hard to make a better Collection, and yet so plain and obvious that we discourse of them rather for the help of Devotion, then any necessity of explication. This first Versicle is a general Petition for Mercy and Salvation, and seems to be the sum of all the weekly Collects: for one or both of these are commonly the subject of them; we prayed for Mercy in the [*Lord have mercy, &c.*] and now we beg some visible token thereof, *viz.* some such wonder-
 (f) *Psal.* 36. 17. the world may see and say it is his
Psal. 64. penult. salvation. We need mercy to pardon, pitty and help us in the way,
 and we desire salvation at the end; even that eternal
 salvation which is his by inheritance, possession, and
 purchase, and can only be ours in his right and by his
 mercy, so that it is fit we call it his salvation, and first
 crave mercy (g) before we pre-
 sume to ask it, because we cannot
 otherwaies merit or obtain it, but by
 his mercy.

(f) *Psal.* 36. 17.
Psal. 64. penult.

(g) *Quia non aliunde inducitur
 Deus ut salvator,
 nisi quia misericors est.*

crave mercy (g) before we pre-
 sume to ask it, because we cannot
 otherwaies merit or obtain it, but by
 his mercy.

Calv. in loc.

S. 5. *Pfal.* 20. ult. **O Lord save the King: Answ.**
And mercifully hear us when we call upon thee.]

This twentieth Psalm whence this is taken may be intitled, a Prayer for the King, for after many Petitions for his prosperity, it concludes with this summary ejaculation, even in these very words

(b), as the Greek Interpreters, and their followers do on good grounds read them. And for the Phrase itself it is the same with that so usual acclamation *God save the King* (i), wherein we do in one word with the King prosperity and peace, long life and health, victory and everlasting felicity. And this we do not as many Parasites only at the Coronation, when every one adores the rising Sun: but we repeat it most loyally and devoutly every day, earnestly desiring his welfare and safety. and because in his peace we shall have peace, we humbly beg this request may alwaies find acceptance, and that we may be heard

and our dear and dread Sovereign blessed every day: withall pre-ingaging (as it were) the Almighty against a time of more especial need, viz. that when by reason of wars or tumults we come in the behalf of our Prince to beg a particular blessing for Him and his Armies, that we may then prevail, so that the Praying as well as fighting legions may be esteemed the defence and guard of his Person and his Rights.

S. 6. *Pfal.* 132. 9. **Endue thy Ministers with righteousness: Answ.** **And make thy chosen people joyful.]**
 This Prayer for the holy Tribe indited by David seems to have been a part of the Jewish Liturgy; for it was solemnly used by Solomon at the dedication of the Temple; *Let thy Priests be clothed* (b) [saith he] *with Righteousness*, alluding no doubt to the holy Garments

(h) *Pfal.* 20. ult.

LXX. Κύριε σῶ-

σον τὸ βασίλειον καὶ

ἐπίκεισον ἡμῶν —

&c. Ita Vulg. Lat.

& Vatabl. vide

Hammond Annot.

Pfal. 20. [d]

(i) 1 *Sam.* 10. 24.

Chal. Pat. *Sit felix*

Rex, 1 *Kings* 1. 25.

39. 2 *Kings* 11. 12.

alibi: Vivat Rex:

vel Vivat in æter-

num.

(a) 2 *Chron.* 6. 45.

Exod. 28. 2. & 36.

appointed

appointed for their ministration, which did signifie that extraordinary and peculiar sanctity which was required in those who approached so near to God. The sense of which Petition our Church hath significantly given in the word [*endue*] [lightly changed from the Latine *indue*] which refers to the qualifications of the mind, as the word [*Cloth*] to the covering of the body. So that here we pray that they may have souls pure as their linnen Ephod, and lives spotless and holy, as the garments they are clothed with; not content to have their outward man arrayed with the sign, but endeavouring to have their inward man endued and adorned with the purity signified thereby. And this Petition we make to him who hath promised to *deck his Priests with health* (1), and to *cloath them with the*

(1) *Psal.* 132. 16. *garment of salvation* and the robe of righteousness, that his Saints may *rejoyce and sing.* *Isai.* 61. 10.

and good success of pious and painful Ministers, is an extraordinary and a huge delight to Gods people, who therefore do here use it as an argument to enforce their request for the Ministers. For we (say they) are not of the number of those who glory in the crimes of the Ministers of God, or rejoyce in their calamities: because, O Lord we love thee and them, wherefore if thou wilt please to give them health and safety, righteousness and peace, we shall thrive under their care, and joyfully follow their good examples, the benefit and the pleasure will be ours, and the glory shall be thine for this and all thy mercies.

§. 7. *Psal.* 28. 9. **O Lord save thy people:** Answ. **And bless thine inheritance.** The kindness of the Congregation to the Minister expressed in the last Responsal, is here most lovingly and thankfully returned and required by him who now prays for them, as heartily as they for him before; which cannot but endear the Priest and people one to another, since they daily do thus mutually interchange offices of love. Wherefore let both joyn in this comprehensive request, that God would save and deliver his people from all evil, and
bless

bleſs and furniſh them with all good things, ſince they are his peculiar inheritance and ſo may expect a ſpecial defence and relief from their own God. [*But of this before in the TE DEUM.*]

S. 8. 1 Chron. 22. 9. **Give peace in our time O Lord: Anſw. Becauſe there is none other that fighteth for us but only thou O God.**] It pleaſed God to make particular Promiſes to Solomon, Hezekiah, and Joſiah (m), that he would give peace in their days. Wherefore we make bold to ask it for our times from the God of peace our only defence (n) againſt our enemies. They who truſt in their bow and rely on their ſword care not to ask for Peace, be-

(m) 1 Chron. 22. 9.

Iſai. 39. 8.

2 Kings 22. 20.

(n) Exod. 14. 14.

Deut. 1. 30.

cauſe they hope either to awe their foes into quietneſs, or to make advantage by War, as being ſufficiently guarded and prepared. But we (even the Church of God) know Armies and Navies are uſeleſs not only againſt God, but without him, and only ſucceſſful by his bleſſing. So that though we have both, yet we account the Divine Providence our greateſt ſecurity. How well this Petition ſuited the Primitive Chriſtians every one may diſcern, who conſiders they judged it unlawful (while the Emperors were Heathen) to fight in their own defence (o). And when Prayers and tears were their only weapons they might moſt juſtly (p) be earneſt with God for their defence, who did ſo wholly depend on his Protection, that his glory ſeemed concerned in their ſafety. Yet it is not improper for us now, though (bleſſed be God) we have Chriſtian Princes and their forces to defend us: for we wiſh there may be no occaſion to uſe arms; or if there be (q) we declare we rely not alone on theſe Preparations, unleſs

(o) Luke 22. 38.

isa Explic. ab Orig.

gen. in Cels. l. 5.

Ambroſ. de Off. Baſil. & Auguſt. vid.

Arnobius l. 1. p. 6.

(p) Ezra. 8. 22.

(q) Bellum gerere

malis videtur ſali-

citatis, bonis neceſſitas. Auguſtin.

he please to bless them we know they are unreviseable. Wherefore if it please him we desire peace, and that he will keep off invasions and Rebellions for our time, and so will the following generations for their daies, that it may appear we wish to live in peace, and do trust alone in the Lord of hosts.

S. 9. *Psal.* 51. 10, 11. **God make clean our hearts within us:** Answ. **And take not the holy spirit from us.]** Though Peace be accounted the chief of all blessings, yet without grace it may do us more harm then good. Wherefore we conclude with an earnest supplication for Grace to fit us for, and help us in, the following devotions. We are now to offer up our incense and therefore do beseech the Author and lover of purity in holy *David's* words, to cleanse the Altars of our hearts, that neither the guilt of former offences may unhallow or defile them, nor any remaining evil thoughts may disturb the holy cloud; but that it may ascend and be a sweet favour before the Throne of God. And because it is the Holy Spirit alone which can effect this, we pray that our hearts may be so pure as to invite this holy Dove to come unto us, and remain with us, that it may both make and keep us undefiled both in the remaining part of our Prayers and of our lives. If we look back on those portions of the Office which we have performed, I hope we shall have cause thankfully to acknowledge that the Divine Spirit hath been with us, and excited the flames of our devotion, the comfort of which aid makes us earnest for its continuance. And certainly we could never have sent up these very sacred ejaculations with such fervent spirits, united hearts, and harmonious voices, if the same spirit of zeal and love had not inspired us. Therefore let the sweetness of this experience encourage us to beg that the Holy Ghost may stay among us, so that we may as affectionately joyn in those Prayers where the Minister is the only speaker, as we have done in these wherein we have had the honour and advantage of bearing our Parts, and making our Responses.

*The Paraphrase of the Versicles and Responsals
before and after the Lords Prayer.*

Minister. **M**Y dear bretheren, in the right Faith I do most affectionately salute you; desiring [**The Lord**] and his grace may [**be with you**] to prosper you in that you now are doing.

Answer. **And** we thankfully return the kindness, desiring likewise the Lord may be [**with thy spirit**] to compose and excite it while thou speakest to God for us.

Minister. Let not your thoughts wander but now [**Let us pray**] to God with fervency and devotion.

O [**Lord**] God the Father pity, pardon, and [**have mercy upon us**] who are unworthy to call upon thee.

O [**Christ**] the son of God pity, pardon, and [**have mercy upon us**] whose only hope is in thy Mediation and Redemption.

O [**Lord**] God the Holy Ghost pity, pardon, and [**have mercy upon us**] and assist us in these our supplications.

Our father which art, &c.

Priest. Consider our sin and misery with compassion [**O Lord**] and now [**show**] some token of [**thy mercy upon us**] to our comfort.

Answer. [**And grant us**] now and ever such wonderful deliverances from all evil, that we may surely obtain [**thy salvation.**]

Priest. [**O Lord**] thou Governor of all the world, be pleased to bless, preserve, and [**save thy King**] thine own Anointed.

Answer. [**And mercifully hear us**] whose peace is linked together with his prosperity [**when we call upon thee**] for him, especially on extraordinary occasions.

Priest. O Lord do thou [**endue**] the hearts and minds of [**thy Ministers with**] the purity and holiness signified by their garments, that so their lives may be full of [**righteousness.**]

Answer.

Ans. [And] thereby thou shalt [make] us and all [thy chosen people] out of our love to them, and spiritual benefit by them exceeding [joyful] in such exemplary and faithful Pastors.

Priest. Be graciously pleased [O Lord] continually to deliver and [save thy people] out of all their troubles.

Ans. [And] of thy infinite bounty and goodness to [bless thine inheritance] which thou hast redeemed with thy precious blood.

Priest. Mercifully [Give peace] to all the world, and especially to thy Church, that we may quietly serve thee [in our time, O Lord] thou God of Peace.

Ans. We pray to thee for Peace [because there is no other] can keep us from war or save us in it: for we trust not in any one [that fighteth for us] since none can secure us [but only thou O God] of hosts.

Priest. And since we are now to proceed in our supplications unto thee [O God] by thy grace [make clean] and purifie [our hearts] from sin, that no evil thoughts may remain [within us] in our approaches unto thee.

Ans. As thou hast begun to assist and cleanse us, so be pleased to continue thy help [and take not] the sweet and necessary aid of [thy holy spirit] away [from us] but let it rest upon us in the remaining part of our devotions, and for ever.

SECTION XIII.

Of the Collects for the Week and Festival daies.

§. 1. **I**T cannot be expected we should here give a particular account of all the Collects for Sundaies and other Festival daies, which are so numerous they cannot be contained in the narrow limits of this Essay; and so plain that they need not any curious explication: especially when the Pious soul by exercising it self in other parts of these offices after our proposed method, is become expert in enlarging into devout meditations, it will then easily do the same in these Collects without a Monitor. And yet the Epistle and Gospel annexed to them are generally an excellent Commentary upon them; and some judge they take their name from their being *Collected* out of those portions of holy Writ. But if we regard the use of the Word in the Scripture and the Fathers (r), they may rather seem to be denominated from the Collection and gathering together of the People into Religious Assemblies, among whom (so collected) these Prayers were to be used. For which cause though they be short (s) yet all that any need ask for, is comprehended in them, and collected into a small *Epitome*. Therefore let the whole Congregation joyn most unanimously in them, and apply them to their own and their bretherens known necessities.

(r) *Dies collectæ*:
Vulg. Lat. *Levit.*
23.36. *collectionem*:
Vulg. Heb. 10. 25.
et apud Patres, col-
lectam celebrare,
sepissimè. Inde pre-
cationes illæ à popu-
li collectione colle-
ctæ appellari cape-
runt. Alcuinus.

(s) *Existimant ora-*
tionem brevem col-
lectam appellari
quod sacerdos

omnium petitiones compendiosè brevitate colligit. Walafridus
Strabo. vid. Durand. rational. l. 4. c. 15.

And observe that they are all directed to the Father, through the Son, who liveth and loveth us (1), and so will hear us, and who reigneth in Heaven and therefore can help us. The beginning is commonly the ground on which we are induced to ask, and after the Petition made, it is commonly backed with some motive taken from the glory of God or our benefit, which we believe will be the effect of our being heard. But if any desire a more distinct information of the subject of every Collect, they may learn by the following table; wherein they are so ranged, that besides the direction in the publique we may by frequent use thereof, be alwaies armed with a compendious and ejaculatory Prayer of the Churches composition, pertinent to all occasions; which may be of excellent use to those who desire to be alwaies on their guard against the enemy of their souls.

(1) *Generaliter ad Patrem dirigitur, & terminatur in Nomine filii — & paulo post — O Pater exaudi per filium tuum qui hoc vult, & potest; vult quia vivit, & potest quia Regnat. Durand. Rat. l. 4. c. 15.*

An Analytical Table of all the Weekly and Festival Collects.

§. 2. In them we pray either first **Sundates and**
for our selves, or secondly for others; **Festivals.**

In the first sort we pray for our selves,	1. For both body and soul,		2. and 5. of Lentr.	
	2. For the body and things temporal,	1. Safety by the	Providence of God, { 2, 3, 4, } after Trin.	
		2. Deliverance from	Guarding of Angels, { St. Michael.	
		3. Support in Adversity,	Enemies, { 3. Lentr.	
		4. Both	Judgments, { Sexagesima, Sep- tuag. 4. Lentr.	
	3. For the soul and things spiritual,		Preservation { 3, 4. Epiphany.	
		1. Manifold gifts from God,	from evil and { 8. 15. Trinity.	
		2. Especial favours of God,	supply of good. {	
		3. Abundant Grace as to	The Author of it	1. Pardon of sin, { 12, 21 } Trinity.
				2. Benefit of Christs death { & 24. } Annuntiation.
3. Acceptance for his sake { Purification.				
1. To comfort us, { 2. Epiphany.				
2. To enlighten us, { Sund. after Ascens.				
2. The measure in		The measure in	3. To direct us, { Whitsunday.	
			1. Hearing. { 19. Trinity.	
	2. Reading, { St. Bartholomew.			
	3. Fasting, { Sr. Luke.			
	4. Prayer. { 2. Advent.			
			1. Lentr.	
		10. & } Trinity.		
		23. }		

Sundates and
Festivals.

Grace

3. The
end to4. The
kinds
of it,
for

- | | | | | |
|--------------------------------------|---|-----------------------|---|--------------------|
| 1. Convert
us from sin, | { | 1. Advent. | { | 1. Easter. |
| | | St. Andrew. | | St. James. |
| | | St. Matthew. | | |
| | | | | |
| 2. Rescue us
in temptati-
ons, | { | 4. Advent. | { | 4. Epiphany. |
| | | 18. Trinity. | | 5. Easter. |
| | | | | |
| 3. Enable us
to do good, | { | 1. & 9. | { | Trinity. |
| | | 11. 13. | | 17. 25. |
| | | | | |
| 4. Bring us
to glory, | { | Epiphany. | { | 6. after Epiphany. |
| | | | | |
| 1. Regene-
ration | { | Nativity of Christ. | { | |
| 2. Charity, | | Quinquagesima. | | |
| 3. Mortifi-
cation, | | Circumcision. | | Easter Even. |
| 4. Contrition, | { | Ash-Wednesday. | { | |
| 5. Sincerity. | | | | 3. Easter. |
| 6. Love of
God and his
laws, | { | | { | 4. Easter. |
| | | | | 6. & 14. Trinity. |
| 7. Heavenly
affections, | { | Ascension-day. | { | |
| | | | | |
| 8. Faith
both | { | Right Trinity Sunday. | { | |
| | | | | |
| | { | 7. Trinity. | { | |
| | | St. Thomas. | | |
| | { | St. Mark. | { | |
| | | | | |
| 9. I-
mi-
tati-
on
of | { | Christ | { | 6. Lent. |
| | | | | 2. Easter. |
| | { | | { | Steven. |
| | | | | Paul. |
| | | The Saints | | St. Philip & Jacob |
| | | | | John Baptist. |
| | | | | Holy Innocents. |
| | | All Saints day. | | |

Sundates and
festivals.

In the second fort we Pray for others,	{	1. Such as are out of the Church, as	{	Jews, Turks, Infidels, Hereticks,	{	Good Friday.
In the second fort we Pray for others,	{	2. Such as are in the Church,	{	1. The whole body, that it may be kept in	{	1. Truth, { St. John. Good Friday. 5. Epiphany.
In the second fort we Pray for others,	{	2. The Ministers that they may be	{	2. Unity, { St. Simon and Jude.	{	5. { 16. { 22. { Trinity.
In the second fort we Pray for others,	{	2. The Ministers that they may be	{	3. Peace.	{	St. Matthias, St. Peter. 3. Advent.
In the second fort we Pray for others,	{	2. The Ministers that they may be	{	Fit Diligent Success- ful	{	St. Matthias, St. Peter. 3. Advent.

SECTION XIV.

Of the two Collects peculiar to the Morning Prayer.

The Analysis of the second Collect for Peace.

In this Collect are five parts,	1. The Person to whom we make this request,	1. His Nature,	{ O God } who art the Author of peace and lover of concord,
	2. The reasons why we make it, taken from	2. His Attributes,	{ in knowledge of whom standeth our eternal life; whose service is perfect freedom,
	3. The request itself, specifying	1. The thing desired {	defend
		2. The Persons by whom,	us thy humble servants,
		3. The time when,	in all assaults of our enemies,
		1. The securing our Faith,	that we surely trusting in thy defence,
	4. The ends for which we make it,	2. The removing our fears,	may not fear the power of any adversaries,
			through the might of Jesus Christ our Lord,
	5. The means by which we hope to prevail,		Amen.

*A Practical Discourse on the Collect for
Peace.*

S. 1. **D** God who art the author of peace and lover of concord] Peace hath alwaies been reputed the chiefest of earthly blessings; both because of its own excellencies and because it is the Parent and the Nurse of all other comforts. So that in the sacred dialect (u) peace is used to signifie all good things, plenty and prosperity, health and joy, and the undisturbed fruition of all these. It is the felicity indeed of Earth, where all is nothing without it, and the Tyre of Heaven, where all is comprehended in it; wherefore the Christians according to Gods command (x) did ever follow it in their lives, and beg it in their Prayers; both as to the Heathens under whom they lived, and the Church of God. And in obedience to the Divine Command, and imitation of such examples, we also make it a part of our daily Office to pray for Peace. And sure none can approach the throne of grace to ask this blessing with greater encouragements then we have. For (as the Church intimates) our God is the author of Peace (y), and owns the peace-makers for his Children. And instead of that dreadful title the Lord of hosts is in the New Testament (z) ever stiled the God of Peace; because he loves it, and procures it (a), and commands us to make it and seek

(u) Num. 6. 26.

Et in salutariis: Pax est? Gen. 29.

6. comprehendit

χαίρειν, ὑγιαίνειν

καὶ εὐπαισθύνειν.

Drusius.

Si non pax, nihil.

Adag. Hebr. ap. Fa-

gium.

(x) Heb. 12. 14.

Jerem. 29. 7.

Psal. 122. 6.

—orbem quietum.

Tertul. Apolog.

Pro arcendis hosti-

bus — Et vel aufe-

rendis vel tempe-

randis adversis, ut

Et pro gentium pace

Et salute. Cypr.

Epist. ad Demetr.

(y) Ipsi. 45. 7.

Matth. 5. 9.

(z) Rom. 15. 33.

Chap. 16. 26.

Philip. 4. 9.

(a) Psal. 46. 9.

it with all men. So that this Petition can never be rejected which is no more then, Lord give us that which is agreeable to thy nature, pleasant in thy sight, and which we by thy command continually do follow after. And as he delights to preserve his servants in Peace from all enemies without, so also to behold them live in unity and concord within among themselves. Hence he also com-

(b) *Psal.* 68. 6.

Eccl. 133. 1, 2.

Rom. 15. 5, 6.

Acts 2. 44.

mends and commands this (b), and did so firmly bind the souls of the first believers in the bands of amity and concord that all the powers of darkness could not dissolve those holy combinations. Wherefore set

these Attributes of God before you when you are to beg for Peace, and let them encourage you to ask cheerfully, and teach you (as you desire to please him) to endeavour after Peace and Concord in your lives, that your actions may not contradict your Prayers, wherein you own your selves sons of the God of peace.

S. 2. In knowledge of whom standeth our eternal life, whose service is perfect freedom] It will further encourage our request, if we here make humble acknowledgments of, and pleasing reflexions upon our happiness in

having relation to such a God, the perfect knowledge of

(c) *John* 17. 3.

whom is the felicity of the Saints of Heaven, and his worship and service the safety of his holy ones on earth.

It is the most ravishing of all the delights of Eternity, for blessed spirits to take a full prospect of the immense treasures of the unexpressible love of the God of Peace; and to behold how he rejoices over the endearing Concord and inseparable amities of his chosen ones in his everlasting peace. And that little discovery which he hath made to us in this imperfect state of his power and providence, his care and love, his delight in our concord and procuring our peace, even this is the greatest help to bring us to those endless joys. For when we behold the miseries of the world, the rage of wicked men, and the malice of Sathan; we might in despair to escape them, comply with them for our present safety,

and

and so lose our eternal happiness. But only that we know him who is able to secure us and delights in our peace; and therefore we fly to him; call upon him, and encourage our selves in him in the greatest appearance of danger, and thereby are kept through Faith unto salvation, and brought at last to that eternal life, which we should scarce dare to hope for, but by our knowledge and experience of his power and mercy. This is the reason why we now entreat him for peace, whom we know to be the Author of Peace, even that we may improve our knowledge of him, to be a means to bring us to that never ceasing peace in his heavenly Kingdom; and to shew us from whom we must seek protection all the way. And further we declare that we neither are nor desire to be masters of our selves. For our liberty consists not in being subject to no superior; but in that we are the servants (d) of so almighty and gracious a master, who preserves us a thousand times safer then if we were left to our selves. We are now directly engaged in his service, and therefore under his immediate protection; so that now we have a perfect freedom even from the very fears of any harm from the worst of our enemies. We that trembled like slaves, and bowed our necks to sinful compliances in every appearance of danger, do now pray most cheerfully for peace, and are as free men brought out of those dismal expectations with a high hand (e), because we know our God whom we serve is able to deliver us, who before we knew and worshiped him were ever through fear of death subject unto bondage. Nay our will is now become free, because we choose what pleaseth God, so that his will and our choice agrees, and so nothing can hinder us (f). We have resolved nobly to be no longer slaves

(d) John 8. 32. 36.

1 Cor. 7. 22.

Dion. Drus.

τὸ ἐν δ' αὖτε τὸ
 μηδενὸς ὑπὸ φόβου,
 ἀλλὰ περὶ τὴν ἀ-
 πλῶς τὰ δεκνύμε-
 ῖα αὐτῷ. Orat. 14.

(e) Exod. 14. 8.

Dan. 3. 17.

Heb. 2. 15.

(f) Εὐαγγελίου ὅτι

— ὁ ζῶν ὡς βί-

αὐτῷ ἐν τῇ ἀνὰ-
 γατῇ, ὅτιν ἔτε κα-
 λούται ἔτε βλάστη-
 Arrian.in Epictet.

us. So long as we believe in him our souls are free.

S. 3. *Defend us thy humble servants in all assaults of our enemies*] When we consider our selves environed on every side with enemies and dangers, that we are neither likely to escape nor able to overcome by our own strength; and also behold our God who is the Author of peace and lover of concord, the joy of his saints, and the deliverer of his servants; we shall earnestly call upon him to defend us, and that very Petition is an acknowledgment of our own insufficiency, to defend our selves, the sense whereof will exceedingly quicken this request. But if we expect Protection from God, we must profess our selves his humble servants, not in complement or flattery, but as little States when in distress they Petition for succour from their potent Neighbours,

(g) 2 Kings 17.9.
*Brevi formula de-
 ditionis: plenius ap.
 Romanos, Populum,
 urbem, agros delu-
 bra, divina, humana-
 que omni in ve-
 strum ditionem de-
 dinus.* Grotius. in
 loc.

must acknowledge (with *Ahaz*) (g) they will be their homagers and servants, if they will deliver them; so must we sincerely protest our selves Gods servants, and in this form surrender up our selves into his protection. And if we be real therein, we shall be owned as the confederates of Heaven; and from thence shall have legions of Angels sent in to our aid, whenever we desire or need them. But woe to

those hypocrites who fly to God in a storm, and call themselves his servants feignedly for present safety; but when the violence is over forsake him again. This folly and baseness will cause him to cast out them and their prayers also. But let us remember we have many
 enemies

enemies who sometimes oppose us from without, and other times do divide us among our selves; that we may most heartily own our selves the servants of the God of Peace; by loving and following peace with all men, and living in concord with one another (h). The world, the devil and wicked men (who are principally meant here) will assault us. But whether the foes of goodness assail us with the flattery or reproaches of the tongue, the violence and cruelty of the hand, the scorn and contempt of the feet, we have a help at hand, who discerns the most secret plots, and baffles the most politick designs, and invalidates the most formidable preparations. And if we beg his assistance he will either deliver us from them, or save us in them, and support us under them, that they shall not harm us. Wherefore (if we observe) the Church teacheth us not to pray that we may not be assaulted, (for that is not to be expected) if we consider the pride, opposition and malice of evil men to all good, and the inveterate enmity of Satan who sets them all on work, we may as well hope to wash the Ethiopian white, or tame a Tyger, or to behold the Lyon eat grass, as that these should give us no disturbance (i). God did never promise this, nay he bids us to expect no other (k), and forewarns us of it, that we may be fore-armed for it; so that we might displease God if we asked contrary to his revealed will, that we might never be opposed. Wherefore let it suffice us that we be supported under them, and receive no prejudice from them

(h) *Extraneos advenientes si sepius juncti repellimus, quoniam etiam si singuli laedimur universi periclitamur.* Herimocr. ap. Thucyd.

Diabolus semper vos munitos inveniat et armatos concordia, quoniam pax vestra bellum est illi. Tertul. ad Martyr.

(i) *Si quis vitiorum omnium inimicus rellum iter vite insistere cepit, primum propter morum differentiam odium habet; quicquid enim potest probare contraria? Petron.*

Arb.

(k) *Isai. 57. 13. John 16. 33. Eccles. 2. 1.*

as to our eternal interest. If God make us like the miraculous bush unburnt in the midst of these flames, it will be all one as if we had not been thrown into that fire. Only thus the malice of the wicked is discovered, disappointed and disgraced, our patience is proved and made apparent, and the Divine Power and Mercy is more manifested, and his name more glorified, then if we had never been assaulted. In this we wholly submit to him, whether he will keep the spirits of evil men from rising against us, or (as he did in the instances of *Laban*, *Esau*, and *Saul*) turn their rage into amicable compliances, and fruitless attempts.

S. 4. *That we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.*] We aim higher in this request then a bare safety from the violence and craft of our enemies. Desiring such frequent and constant experiments of his care and providence, that we may never tremble at any danger while we surely rely on his defence; but that we may be freed from our own fears, which make us as miserable and dejected as the evils

(1) *Plura sunt que nos terrent quam que premunt, & sepius opinione quam re laboramus, timore aut augemus dolorem aut fingimus aut precipimus.* Seneca.

(m) *Favor mihi omnem sapientiam ex animo expellat.* Ennius.

themselves (1); and ruine our hope, banish our joy, dissipate our counsels, and strip us of all powers of resistance. So that either we become our own executioners, or lye open to the designs of our enemies, who commonly enter at the breach our own fears have made. But the only remedy for such terrors is a firm trust on the Divine Protection, and till that faith fail, we are most safe; be our foes never so numerous or potent, their Menaces and preparations never so great; till they can conquer heaven they cannot terri-

fie us, who cannot perish while God is for us. Let us then pray for daily assurances of his providence and love, and those will still add vigour to our Faith, till

we

we become undaunted and invincible through the might of Jesus. We acknowledge it were the highest folly to be thus confident, if we relied on our own strength, but if we do not fear our adversaries, it is because our Redeemer is mighty, who as a Prince hath Power with God, and will obtain help from him for us, by the power of his undenyable intercession, and as a glorious Conqueror commands the Earth and Hell it self. So that his might will secure us here; and this is our strong Tower in which we believe our selves so safe, that upon the confidence thereof we pray for protection and defence, and that we may neither fear nor feel harm from any of our opposers; and desire this may be granted and decreed in heaven by the mighty interest of our Mediator there, and accomplished on earth by the invincible strength of the same Jesus here. *Amen.*

The Paraphrase of the Collects for Peace.

God who] by thy constant power and providence [art the author of] safety, and the cause of our [peace] from without, the procurer of amity [and love of concord] within thy Church and among thy people: Thou art the only true God [in knowledge of whom standeth our] chief happiness in [eternal life] and our best means of coming safe thither: for thou art the best of all Masters [whose service] is safe and pleasant, because it [is perfect freedom] from the slavery of Satan and the fear of his instruments. Therefore mighty Lord be pleased to [defend us] who fly to thy protection, and surrender up our selves to thee, vowing we are and ever will be [thy humble servants] Oh keep us safe in soul and body, if not from, yet however [in all assaults] which are made upon us by the power malice or cunning [of our enemies] let their attempts be so constantly frustrated [that we] under the shadow of thy wings may courageously proceed in our holy course, and
[utter]

A Practical Discourse on the Collect for Grace.

§. 5. **D** Lord our heavenly Father, almighty and everlasting God] Peace without Grace is the nurse of vice, the fauce of dangerous pleasures : It occasions our forgetfulness of God that gave it, and becomes an undisturbed opportunity to prosecute, and enjoy those lusts which it is apt to breed. So that we must not pray for Peace alone, but joyned with righteousness and Grace; for these God hath united in Scripture (n), and (n) *Psal. 85. 10. 2 Cor. 1, 2.* we must not separate them in our devotions. For which cause this Collect for *Grace* follows that for *Peace*. Grace alone can make Peace true, beneficial and lasting; and sin is the great *boutefeu* and the greatest enemy to Peace in the world. So that by receiving this Collect devoutly, we still improve our former request, and if we can obtain such grace as to make us just and charitable, meek and patient towards one another, this world will be the Type of everlasting Peace. We shall neither disquiet our selves nor others, while our doings are directed by the wisdom, and agreeable to the will of the God of peace. Since therefore Grace is so necessary for us, we must learn where to seek it; and its very name will lead (o) us to the free and inexhaustible fountain, whence it ever flows; even to God who gives to all men liberally, and upbraids no man. The very Heathens confessed it the gift of God (p), who will rejoyce to hear such a request from

(o) *Gratia est gratis data, non meritis operantis, sed miseratione donantis.*
August. Epist.
120.

(p) Ἀρετὴ ἀν εἰν, ἔτε οὐδὲ, ἔτε διδασκῶν, ἀλλὰ δωρεᾷ
μωρεῖ παρρηγομένη. Plat. Mem.
Nulla sine Deo meus bona. Seneca.

an

an humble soul that is sensible of its own weakness, and desirous of his strength. He will be more ready to grant

(q) Luke 11. 13.

Ἀυτῶν καὶ ὃν (τὸ
Θεόν) καὶ τέλειον
καὶ ἰσχυρὸν, καὶ μὴ
τῷ πληρότητι τὰ
ἀγαθὰ βέλῃ, καὶ
ὃ τῷ αὐτάρκειαν
ἔχει, καὶ ὃ τῷ
ἰσχυρῷ δυνάμει· βυ-
λῶν καὶ ἰσχυρῶν,
καὶ δυνάμει, καὶ
τῷ μὴ δῶ· Maxim.
Tyrius in dissert.

then you can be to ask (q). Con- sider but the Attributes the Church hath prefixed to this Prayer. Is not the Lord your heavenly Father? and shall not he pity and love you, and delight to do you good? Is he not Almighty, and therefore able to relieve you? and Everlasting, the same yesterday to day and for ever. Being All-sufficient, and never to be drawn dry, though we come day by day unto him. We have no reason to doubt either his sufficiency, his might or his mercy, and therefore no cause to fear but this Petition shall prevail. We are on Earth, but we have a Father in Heaven, we are weak, but our Lord is All-

mighty; our time is measured by daies and nights, and we grow older every day, and must at length have our end; but we have a God that changeth not, but is the same from everlasting to everlasting. Let this cheer our

(r) Psal. 102. 25,
26, 27.

hearts (r) and give wings to our Petitions, and strength to our faith. Let us fly to him and rest upon him, for we can never come to him for

grace, but we are sure to find him furnished with it, and both able and ready to bestow it upon us.

S. 6. *Who hast safely brought us to the beginning of this day*] The Mercies of God are new every morning,

(s) Lament. 3. 23.

Psal. 92. 1, 2.

*Occurrere ergo ad
solis Ortum, ut te O-
riens inveniat jam
paratum.* Ambr. in
Psal. 119.

and so ought our Praises to be (s) offered still with a fresh Devotion: to which purpose being now come to the shore, it will be a pleasant and profitable prospect to look back on the great deep, the darkness of the night which we have passed; and now to remember that though we

were

were folded in the arms of sleep the brother of death, and were insensible of danger, and uncapable of resistance; yet we have gone safe through those dismal shades, which are the image of hell, the embleme of death, the opportunity of mischief, and the most uncomfortable part of our lives. And though the Heathens supposed the Dominion of the Night to belong to the Infernal Powers, yet we have found it is under the government of our heavenly Father, by whose gracious providence, we have been kept therein from the malice of Satan, and the designs of evil men, safe in soul and body. Yea he hath made it a refreshment of our weariness, an allay of our care, and a renewing of our strength, so that perhaps we scarce apprehended the terrors nor tediousness of it. And are we not unworthy to live another day, if all this will not fill our hearts and mouths with Eucharist, and thankful acknowledgments to him that never slumbers nor sleeps? who hath so safely brought us to the morning light, and given us an earnest of our resurrection? And this sincere gratitude will be not only the discharge of a duty to God, but an occasion of benefit to our selves. For he that heartily praiseth God every morning for the renewed mercies it brings with it, may more chearfully ask, and more reasonably expect, the continuance of the same Providence in the day following. So that this sentence will not only be an act of Praise, but an excellent motive to the next Petition, and will give us cause to hope, that he who hath begun this good work will perfect it, and that he who brought us safely to the beginning, will preserve us graciously to the end of this day.

S. 7. **Defend us in the same by thy mighty Power, and grant that this day we fall into no sin, neither run into any kind of danger]** Our necessities do not end with the Night, nor vanish with the darkness; But we need a mighty power to keep us in the day also. For our whole lives are an absolute dependance on his defence, without which we had not escaped the terrors of the last night, nor can we but by it be secured against the dangers of this day. The light perhaps may make us
Y more

more confident, but we are often less safe: for in the day time we have Company to disturb us, business to ensnare us, occasions and opportunities to entice us; we have more temptations, and greater variety of accidents and occurrences, and yet commonly we are but slenderly guarded against all the mischiefs which we are exposed unto; but we had need buckle on our armor, and beware that haste or negligence do not thrust us into the battail naked, before we have put on those pieces of defence by Prayer, which God hath provided for us. If we view the way in which we are to walk, we may discern so many pits digged, and traps set for us, that we who are by nature blind, and by custome careless, are never likely to escape them, unless we be guided by an all-seeing eye, and guarded by an almighty power. Say therefore every morning most passionately, Lord we shall either fall into the pits of temptation which Sathan hath cunningly covered over, or run into the traps of danger which are secretly laid for us on every side; so that if thy presence go not along with us, carry us not any further (t). Let us

(t) *Exod. 33. 15.* not dare to rush into the midst of temptations, till we have earnestly begged wisdom to discover, courage to resist, and strength to overcome all the sins by which we may be allured; remembring that sin doth displease our God, destroy our Hopes, disquiet our Consciences, and lay us open to all mischiefs, even the least of sins hath these malignant qualities in it, besides that it makes way for a greater. We must expect to be tempted, in privacy and in company, in our business and recreations, our meat and drink, nay our charity and devotions. But we must every morning pray that we may not in lesser or greater instances consent to these evil motions, that we may not fall into any sin by compliance, nor lye in and under it by impenitence; And we may be assured Gods grace is sufficient thus to defend us. Only let us beware we do not abuse this necessary Petition, by seeking for Companions in, and occasions of sin before night; for if we be not watchful to avoid evil, as well

as earnest in calling for the Divine aid, we do but mock the Deity whose help we call for, and our actions shew our Petitions were but feigned. But oh! with what a serene mind, and an active hope, shall they perform their evening sacrifice, and lay themselves down to rest, whose Conscience testifies they have as studiously avoided all wilful sin throughout the whole day, as they did seriously pray against it in the morning. And that we may do so, let us place sin before danger, both in our Prayers and in our Opinions: because that only harms the body, but this hurts the soul. Let the Order of this sentence teach us that sin is the greatest evil in the world: and if it cannot be avoided but we must fall into one of these, we must choose danger rather than sin: for if by avoiding of iniquity we are cast upon the suffering any evil, or loosing any good; we must account such reproach our honour, such poverty our riches, and such loss our truest gain, and we shall be eternally rewarded for it. This may be our case sometimes, but commonly the flying of sin doth not involve us in danger, but secure us from it; and wickedness is the highway to mischief. Drunkenness and lust, pride and malice, injustice and deceit, do naturally lead those who follow them into many perils, and as well these as all other sins do cause God to take away his protecting hand from us, and then we are not many steps from ruine, although his justice should not inflict any positive evils for these offences. And therefore if we would be safe we must be holy. We are apt to be more sensible and fearful of sickness than sin, of the danger to our outward rather than inward man: but since they are productive of one another, we must pray against both. And if we fear diseases or want, reproach or wrong, violence or death, let those very fears quicken our petitions against sin, which is the gate that lets them all in upon us. We may fall into calamities by the immediate hand of Providence, but when by acts of wickedness we bring them upon our selves, we are said to *Run into danger*, and this we chiefly pray against here, that we may not by our own folly and iniquity become accessory to our

own misery; for such afflictions will not be so likely to be sanctified, so easie to be born, nor so possible to be removed. If we lead holy lives, though the condition of our nature make us liable to more dangers then can easily be recounted, we shall either escape them or receive no considerable prejudice by them. And therefore a good man beholds his body liable to wounds, maims and diseases; his mind to the impairing of any or all its faculties; his estate to losses, wrongs and injuries; his whole life exposed to all the misery that can come upon him, by the unkindness or loss of friends, the malice of enemies, or the more publick disturbances to Church or State; but all these do only teach him to walk more humbly with God, and pray every day more heartily to him to deliver him from them; and to be more thankful if by the divine mercy he do escape them.

§. 8. But that all our doings may be ordered by thy governance, to do alwayes that which is righteous in thy sight. through Jesus Christ our Lord, Amen.] If by all that hath been said, and our own sad experience, we are become so wise as to see we are insufficient for our own conduct; I hope we shall in this Petition most humbly commit our waies to the Lord, that he may direct our paths, and that he may (as

(u) Prov. 3. 6.
Psal. 37. 5. and 23.
*Ideo Deus secundet
ac bene fortunet om-
nes eventus in cursu
vita nostra, nempe
quia nihil tentamus
quod non ei placeat.*
Calv. in loc.

(x) Psal. 51. 12.
πνεῦμα ἡγεμονι-
κόν.

David speaks (u) Psal. 37.) order all our goings and make them acceptable to himself, and then they shall be prosperous. If his good Spirit be our guide (x), we shall seldom fall into danger, never into sin. Oh let us earnestly beseech him that his grace may direct our hearts, and his Providence order our lives, that we may be blessed in our going out and coming in, in our studies and labours, commerce and society, eating and recreations, in our prayers and praises; that in all our actions natural, civil, and religious, we may design

sign his glory and be successful. The proud man thinks
 his doings good enough, if they are
 pleasing in his own sight (y) though
 evil waies do frequently appear so
 to us, and thus we may deceive our
 selves into an unexpected ruine, by
 absolving our selves even when God
 condemns us. The Hypocrite be-
 lieves his actions excellent if the world commend them;
 if the complying and fashionable out-fides of Religion
 present him righteous in the eyes of men, he supposes his
 waies prudently ordered: But we must remember we
 are not judges of our own, nor of one anothers works;
 but must all stand before the judgment seat of God,
 wherefore it is his approbation that we desire. It is not
 the opinion of the malefactor, nor the vote of his fel-
 low-prisoners, but the sentence of the Judge that must
 save or condemn. Having therefore such a Tribunal to
 appear before, let us beg large measures of his grace to
 lead us; for he will approve of no waies, but what his
 Spirit directs us into, and that had need be excellent
 that appears so to an all-seeing eye. Our lives must not
 be guided by the loose rules of Custome, if we expect they
 should be accounted righteous in his sight: But they
 must be ordered by the exact rule of his holy word; and
 then though all the world condemn us we shall be prosper-
 ous here, and finally acquitted hereafter. Perhaps we
 judge it impossible our waies should ever appear righte-
 ous in his sight, but we are mistaken; for if we take
 him for our guide, he will not be strict to mark unavoid-
 able defects. And it is not our performances but the
 effects of his own grace that he approves of. Nor yet
 doth he count them righteous for any merit that is in
 the works or the persons doing them, but through the
 merits and obedience of the Holy Jesus, in whose name
 we therefore make this Prayer, not expecting our sup-
 plications can be heard, or our actions justified for
 their own worth, but through Jesus Christ our Lord:
 desiring he will please by his intercession and merits
 so to recommend our Persons and Devotions, that we

(y) Prov. 16. 2.

and 21. 2.

and Prov. 14. 12.

*Quicquid voluit ho-
 mines se bene velle
 futuri.*

may be sanctified by his grace, justified by his mercy, and finally may be for ever glorified with him and for his sake. *Amen.*

The Paraphrase of the Collect for Grace.

O Lord] We thy poor finite Creatures upon this Earth, do daily remember with much comfort that thou art [our heavenly Father] and hast pity on us, and being an [Almighty and everlasting God] art all-sufficient and alwaies able to help us. The remembrance of the dangers of the last night, doth engage us most heartily to praise thee [who hast safely] kept our souls and bodies therein, and [brought us] intire in both [to the beginning of this day,] And this thy Providence doth incourage us to beseech thee graciously to [defend us] from all kinds of evil which this daies occasions may expose us to; and to keep us [in the same by thy mighty power] which alone can make us safe. Consider our frailty O Lord [and grant, that this day] we may discover and overcome all the temptations of the world, the flesh, and the devil; so, that [we fall into no sin] let us not by any iniquity great or small displease thee, hurt our souls, [nor run] by our own folly [into any kind of danger] and that we may avoid all the mischiefs with which we are environed, we pray that we may not be left to our selves [but that all our doings] and undertakings in spiritual or temporal concerns [may be] this day and ever guided by thy Spirit, and [governed by thy] wise and faithful [governance] for while we follow thy direction, thy grace will enable us [to do alwaies] that which is most profitable to us, and best pleasing to thee, even [that which is] (though imperfect in it self) accounted [righteous in thy sight] O most merciful Judge
[through]

[through Jesus Christ] his merits and intercession ;
for whose sake accept and hear us , for he is [our
Lord] and only Saviour [Amen.]

SECTION XV.

*Of the two Collects peculiar to the Evening
Prayer.*

WE have chosen this place to insert these parts of
the Evening Service , because all the following
Collects are the same in both parts of the day , and
the Hymns with these two Prayers being all the dif-
ference, it is not necessary in our method to separate
the Offices , and this way every thing comes in its
proper place, only omitting what is peculiar to the o-
ther part of the day.

The Analysis of the second Collect for Peace in the Evening Prayer.

In this Collect are three Parts,	1. The Person of whom we ask,	who is,	1. The beginner of all good,	O God, from whom all holy desires, all good counsels, and all just works do proceed,
			2. The perfecter of it,	
	2. The thing asked for, described by		1. Its Name,	gibe unto thy servants that peace which the world cannot gibe,
			2. Its Quality,	
	3. The Arguments to prevail for it, taken from	as a means of our	1. The benefit of the Petitioners	that both our hearts may be set to obey thy commandments and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness,
			2. Safety,	
			3. Comfort,	
			2. The interest of the Mediator,	

O God, from whom all holy desires, all good counsels, and all just works do proceed, gibe unto thy servants that peace which the world cannot gibe, that both our hearts may be set to obey thy commandments and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour, Amen.

*A Practical Discourse on this Collect for
Peace.*

S. 1. **O** God from whom all holy desires all good counsels and all just works do proceed] This Collect hath the same title, and seems to have the same subject with that in the morning Office. And indeed Peace is so desirable a blessing that we cannot pray for it too often, especially if it be for different kinds of Peace, as it is in the present case if we well observe it. In the Morning we pray for external, in the evening for internal peace. In the beginning of the day being to dispatch various affairs and converse with the world, we desire to be preserved from the injuries, affronts, and designs of evil men : In the close thereof we request that tranquility of mind that springs from the testimony of a good Conscience, that when our hearts lye as easie as our heads, our sleep may be sweet and quiet. The first kind of Peace sometimes the best of men cannot obtain, for the wicked will do wickedly ; but even then this inward peace will support us, and make a calm within when the waves beat most furiously from without. So that this is the most necessary and most advantageous. Wherefore we are taught to ask this (which is called the Peace of God) from the God of peace, who is here described to us as the author and finisher of all holiness and righteousness, the surest and only foundations for a true and lasting peace. From which we may learn that there is an inseparable union between righteousness and true peace (1), and that we cannot have that unless (2) *Fac justitiam & habebis pacem; tu it spring from holy desires, good counsels, and just works. If the grace of fortè unam habere vis, alteram non vis*
— *at osculantur hæ amant hæ : si amicam pacis non amaveris, non amabit te pax.* Aug. *Fsal.* 83. 10.

God

(a) *Conscia mens
recti fama mendaci-
daci ridet. Ovid.
Bona via gaudium
semper habet. Isi-
dor. Soliloqu.*

(b) *Si in mundo non
est quod timeant,
pacem habere putan-
tur; sed pax ista
cum conscientia
semper litigat, rix-
atur intrinsecus, et
cum hostem non ha-
bet, secum decertat.
Cassiodor. in Psal.*

(c) *James 1. 17.
Philip. 2. 13.*

*Ἐστὶ δὲ ἐν ἡμῶν
αἰρέσεις τῶν καλῶν,
ἀλλὰ καὶ ἐν τῷ πνεύματι
ἡμῶν θεοῦ ἐν ἡμῶν
τῆς παρ' ἐκείνου συν-
εργίας καὶ τελώσε-
ως. Hierocles.*

(d) *2 Cor. 3. 5.*

(e) *Prov. 16. 1.*

(f) *Isai. 26. 12.*

God work these in us, it is not all the slanders (a), the scorn, nor injustice of the world, can hinder the serene reflexions and inward Peace of a good conscience. He that doth not deserve reproach can nobly despise it: and he that hath not provoked his neighbour to

wrong him by any evil doing, can easily bear the greatest of injuries. Whereas if all the world be quiet and none

disturb the wicked man, he makes himself restless (b) because there is an enemy within that upbraids him more loudly, and wounds him more deeply than he can do the holy man. Whoever therefore enquires for true peace, let them here behold him in and from whom are all the causes of it, with love and admiration. And let them acknowledge to his glory and their own comfort, that he is the Author and finisher of every good work (c). He excites our affections to desire it; engageth our will to choose it, and strengtheneth our hands to perform it. There are no holy thoughts in our minds (d), nor good purposes in our hearts (e), nor any righteous actions in our lives (f), but it is in and by and through him. To him then let us make our supplications that he will fill our hearts with the motions of his holy spirit, the first seeds of all virtue; and by the continuing in-

fluence of the same grace make these holy thoughts spring up into prudent and religious resolutions and determinations; and by favourable circumstances and addition of strength ripen them into pious and just works.

And

And the fruit hereof will be peace, and we may cheerfully hope and pray, that he that planted the root, and sowed the seed, will give us the pleasure of the fruit, and comfort of the harvest, which is the sweetest and most enduring peace. And let us beware, since we confess this to be the fruit of righteousness, that when we seem most earnest in our prayers for this peace, we do not wilfully deprive our selves of it, and hinder our own wishes, by stifling holy thoughts, and breaking pious resolutions, and neglecting good works. For he that cuts the root, and lops off the branches, must not expect ever to eat of this fruit; and if he complains, deserves to be silenced as the Author of his own misery.

§ 2. Give unto thy Servants that Peace which the world cannot give] To ask a thing inconsiderable of a mighty prince may seem a disparagement, because he can as easily bestow a province on a faithful Servant, as another can give a small gratuity. So when we that are the Servants of the most high make our Petitions, it must be for such things as are not in our power, nor in the power of any other to bestow. Our requests must be proportionable to his infinite bounty rather than our deserts. We must ask something which may become his Majesty to give, that our Lord may be glorified by the very expectations of his Servants. We now desire peace, but it is such a Peace as no other hand can dispense: a Peace, that is not given as the world gives, in a feigned Complement or an empty wish at best

(g) but in sincerity and with effect; a peace, differing from the worlds Peace, in its nature, causes and Qualities, in all which it far excels it. This Peace is grounded on the evidence of Faith in that reconciliation which the merits of Jesus have procured (h) between the Divine Majesty and our sinful souls; from the persuasion whereof ariseth such cleer hopes of pardon, such a lively sense of Gods love with such a

(g) *John 14. 27. Homines plerumque frigida tantum Cereemonia causa pacem in ore habent; vel si pacem alieni serid precantur, non tamen eam recipere possunt.* Calv. in loc.

(h) *Rom. 5. 1, 2.*

bundant

bundant satisfaction therein; and such fixed expectations of eternal glory thereby, that no ravishments are comparable to the pleasures of it. And then it is further confirmed by the testimony of

(1) 2 *Cor.* 1. 12. a good (1) conscience, declaring we have endeavoured to walk answerable to this infinite love, by a strict observance of all the will of God: which occasions such a pleasing calm in our souls, and creates so brisk a delight in every review, that no tongue can tell the joy of such souls, but only theirs that feel it. This is the Peace which is so sweet and so unmixed, so charming and powerful, that no sinful pleasures can entice, nor no earthly calamities force a holy man from the embraces of it. The Peace of the world, if it spring from the friendship and love of men, hath innumerable allays. For this is sometimes no more but gilded flattery, and a cover for more unexpected and dangerous assaults. But if true, it can neither support you under, nor secure you against the anger of God, and must dye when the first of you two lovers descends to the grave. If it arise from plenty, it will make your delights wormwood to remember how quickly you may be stript of them; what excellent things you have given for them, and how speedily you must be taken from them, however your peace and plenty must expire together. Give us then O Lord that Peace which is grounded on thy truth, and the merits of Jesus: upon a sense of thy love and an experience of thy grace; for this can never deceive nor fail us, because it ends in everlasting Peace. And let us not seek this in the Friendships of the wicked nor the storehouses of pleasure; but in Jesus and an holy life, in heavenly desires, pious resolutions and religious Conversation. In which the grace of God will help us, for we are his servants and make our applications to him for it; and since we seek not as the world seeks, no doubt we shall find a Peace so sweet and ravishing, as that nothing which the men of this World know can be compared to it.

S. 3: That both our hearts may be set to obey thy Commandments] It is the Epicure that desires Peace that he may wallow in sinful pleasures; But our first and principal end in this Petition is, that we may have no interruption to our holiness; because our chief desire is to lead a good life (k). And how

pleasant will this sound in the ears of him who is the fountain of all holy desires, good counsels, and just works; when we wish peace it self only as a means to righteousness! I have observed before, that peace first springs from a holy life,

and now must add that it encreases that holiness to which it owes its Original by a reciprocal gratitude. The fear of Gods irrevocable displeasure, and the accusations of conscience may discourage, and persuade us we cannot safely undertake, nor hope to finish a course of piety. And then for want of this peace our good desires seldom come so far as religious resolutions, seldom to be righteous actions. But this Peace will be

as a guard (l) to exclude these fears, to keep us firm in our allegiance to God, and to make us abound in hope, and constancy to the end. For in this we tast the sweetness of Religion, the winning and yet solid delights it doth afford. And then it will (in our thoughts) sure be so far esteemed above all other things, that nothing can be able to separate us from the love of God (m).

Thus his favour becomes our joy, his Spirit our comforter, his grace our help and his glory our reward. And would any reject these privileges and cast away these advantages for honour, pleasures, profit

redit ad malum: Opus imperfect. in Matth. ap. Chrysost. hom. 2. cap. 2.

(k) *De pace temporis, per pacem peccatoris, transeamus ad pacem eternitatis.*

Durand. lib. 4. cap. 39.

(l) *Phil. 4. 7.*

Græc. ἀσφαλίς. præsidio erit cordibus vestris. See Rom. 15. 13.

be so far esteemed can be able to se-

(m) *Qui in malis fuerit & conversus est ad bonum, dum gaudet de bonis que invenit & recordatur malorum que evasit, difficulter*

or friends? Break his league with heaven to make such friendships? Can any man that ever tasted the living waters of the divine grace, long for the corrupt and standing pool of any sublanary contents? If we desire our hearts should be so fixed, let us beg an experience of this Peace. Nothing draws us more powerfully, ties more closely, nor keeps us constant more surely then this. For thus we shall learn to love holiness it self, and to welcome all good motions, and diligently to improve them till they bring forth their desired fruit.

S. 4. And also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour, Amen. The sum of our happiness on earth is to lead quiet and peaceable lives in all godliness and honesty; And if we can obtain the Peace of God we may be happy in both these. And since our heavenly Master not only delights in the holiness, but hath pleasure in the prosperity of his servants; we use it as an argument to move him to grant us this Peace, by representing that it will compleat our felicity: for it will fix our hearts in the obedience of his laws, and will make our lives most comfortable. He must be highly base that will injure and offend an innocent and blameless man, a friend of Heaven, who deserves and gains the affections of most men (n). Yet if such an one

(n) *Qui infra diligitur idem de supra diligitur.* R. Mos. Æg.

Sat fautores semper habet qui recte facit. Seneca.

be injured, he is sure of the aid of an Almighty defender, and his own heart being filled with the Peace of God, he enjoys tranquillity in his own brest, and is not to be constrained by violence from without, nor cannot be terrified by any fears within. For since his care is to please

God, he daily experiences that heavens eye is over him; and is more and more confirmed that his foundation is sure. And thus be it night or day he can pass it over with all inward quietness, so that nothing in this world can make such an one miserable. Let us be earnest then
with

with the author of all holiness, to give us that Peace which may be the nurse and guard of our piety, the support and comfort of our lives, that our daies may be safe and our nights pleasant, and every moment engage us to new acts of Praise. And let us beg this Peace for the merits sake of Jesus, who hath purchased a Covenant of Peace with his precious blood; remembering we deserve by our sins to live in perpetual disturbance; but for his sake we may hope for Peace, and desire it as the readiest way to temporal, yea and to eternal happiness. *Amen.*

The Paraphrase of the Collect for Peace in the Evening Prayer.

O God] the giver of every good and perfect gift [from whom] and by whose grace [all holy desires] first spring up in our hearts, and [all good Counsels] and holy resolutions grow, till they bring forth the fruit of righteous actions [and all just works] both holiness and the truest Peace which flows from it [do proceed] from thee. Wherefore gracious Lord [give unto] us that acknowledg our selves [thy servants] such firm persuasions of our reconciliation to thee, and such comfortable testimonies of our obedience to thy will, that we may ever enjoy [that Peace which] is so sweet and sure, that [the world] with all its Friendship and Plenty [cannot give] any Peace worthy to be compared with it. Grant us so to tast this delicious fruit of a holy life [that both our] wavering and inconstant [hearts] by the experience of this Peace [may be set] firmly, and resolved stedfastly [to obey thy commandments] to the increase of our Piety [and also that by thee] and thy gracious Providence [we being defended] from the Power and malice, and preserved in safety [from the fear of our enemies] may never be hurt, terrified or disturbed; but [may pass our time] which

A Practical Discourse on the third Collect at Evening Prayer.

S. 5. **L**ighten our darkness we beseech thee O Lord J

The declining of the day doth now mind us of the approaching darkness which will shortly wrap us in the shadows of the night. And what Petition more seasonable then with holy *David* to beseech God to enlighten our darkness (c). For the night is sad and terrible, in it we can see nothing with our bodily eyes to entertain or to cheer us; and we seem exposed to all the mischiefs (p) of *Sathan* and those instruments of his who fly the light, and hope to cover their sin with this sable Mantle; our dangers are many, and our fears are sometimes more, especially if our eyes be closed by unbelief as well as darkness. If we behold not the Divine Providence watching over us, and the Angels encamping round about us, the very apprehension of the perils of a dismal night may damp our joy, and startle our courage, and makes us cry out with the Prophets' servant (q) *What shall we do?* But let us intreat the Lord to fulfil his promise (r) that light may arise in our darkness, that is (in Scripture phrase) comfort in our sadness. That our hearts may by faith and cheerful thoughts, by the assurance of his providence, and the operations of his Grace, be joyful and pleasant; and that the shine of his countenance may make our nights bright as the day illuminated by the Meridian Sun. For

(c) *Psal.* 18. 28. *Vul.*
Deus meus illumina
tenebras meas.

(p) *Versuta fraus &*
callida amas tene-
bris obtegi. *Prud.*
& Ovid. Metam. 2.

— *Conscia culpæ,*
Conspēctum lucemq;
fugit tenebrisque
pudorem Celus —

John 3. 20.

Job. 24. 17.

(q) *2 Kings* 6. 15,
16, 17.

(r) *Psal.* 112. 4.

χαρὰν ὡς λέξις

τῷ λυτῷ σκότος.

Ecc. 5. 17. *i. Psal.*

97. 11. *&c.* *Adrian.*

liagoge.

the inward comforts of Gods Spirit, and a sense of his care and favour, when the Soul is in fear or sadness, do cheer and refresh more then a suddain light doth the wandring Travellour who is misled in a gloomy night. These make our dwellings a *Gessen*, while the wicked have thoughts black and dismal; and *Ægypt* is veiled in a horrid shade, and terrified with the dark side of the Cloud, while the people of God are led all the night thorough with a light of fire, so that the darkness and light to them are equally safe and comfortable. Or if we desire to spiritualize the Petition more, we may take occasion from the approaching night, to enlarg our meditations upon our spiritual ignorance and blindness by nature, by which our Souls are veiled and in the dark: so that we often wander out of the way. We stumble in the day, and are in danger to run into the shadow of death, till the day spring from on high visit us, and give us that true knowledg which is usually set out under

the name of light (s). Wherefore let us humbly beseech our gracious Lord to let the Sun of righteousness arise upon us, for whoever follows him doth not wander nor walk in darkness (t) and that we may take heed to Gods holy word as to a light shining in a dark place (u),

(s) *Luke* 2. 32.
Hebr. 6. 4. *illuminati*, i.e. *edocli*.

(t) *John* 8. 12.

(u) *2 Pet.* 1. 19.

and a sure guide to true blessedness. And then our knowledg shall increase, and we shall keep the right path till we arrive to that eternal light which shall never be extinguished. When our hearts are clouded with greif, shadowed with ignorance, and benumbed with dreadful apprehensions, we are taught to lift up our thoughts to the Father of lights, and the God of all comfort who dwells in that light to which no mortal eye can approach whose Countenance is cleer as the sun and bright as lightning. And if we can by our beseechings obtain his favour to shine upon us, no doubt it will turn our night into day, our sorrows into the joyes of the Morning. While we are in the darksome cell of this lower world, we think of our glorified brethren who dwell in

a perpetual brightness and everlasting light, and we long to be with them when it may please God. But in the mean time we hope he will support and recreate us with some glimpses of those beams which they have the constant and full fruition of.

S. 6. **And by thy great mercy defend us from all perils and dangers of this night**] Comfort and safety are those two things which make a happy night. And of whom should we ask these but of God the Lord who is a light and defence(x). The hopes of

his love makes it comfortable: But (x) *Psal.* 84. 11.

least we should be deceived in that comfort, his mercy and power must keep us safe, which here we earnestly desire. We may easily perceive we are most miserable without his Providence especially in the night season; for then Satan prepares most violently to assault us supposing it is his hour and the power of darkness. And alas how easily may we then be enticed with pleasure, transported with malice and revenge, or disturbed with evil fancies and imaginations! When the Soul is heavy, the Senses dull, the stomach loaden, the flesh strong and the reason weak (y);

when the Curtain is drawn and we think no eyes see us, neither judge witness nor accuser can espy us, how open are our Souls then to all Dangerous temptations? And yet our temporal concerns are not more safe: for how soon may we be seized by diseases or sudden death, or made miserable by thieves and Robbers, burnings or inundations? Are not our lives and limbs, estate and friends liable to loss and mischief both suddenly and unavoidably? Go we then with all speed to

our merciful Father and let us represent our condition to him; the consideration whereof will humble us and make our requests more zealous; and mollifie him and make him more ready to grant them. By his great mercy he will be moved to compassion to see us chained by

(y) *Stomachus ager, mens somnolenta, animus occupatus — tunc omne nefas suadere contendunt, quando nullus arbitri culpæ, nullus criminis conscius, nullus potest esse erroris testis.* Ambros. in 8. par. 119. *Psal.*

night and sleep helpless and exposed to all mischiefs of soul and body, and will send his grace to defend our souls, and his Angels to guard our bodies that none of these perils shall hurt us. And then our morning Praises must own it as an Act of great pitty. How dare you suffer your eyes to sleep, in the midst of such armies of Perils before you have besought him that never slumbers nor sleeps to save you from them? But if any be so confident, it is not courage but desperate stupidity and inconsideration that makes him so daring. The good man begs for Protection for this night, and so again for the next, and every time with a new Devotion, having warmed his heart first with apprehensions of his own dangers, and insufficiency to escape them.

S. 7. *For the love of thine only Son our Saviour Jesus Christ, Amen.* Although with the Disciples we may be somewhat afraid when we enter into the cloud, yet we must beware the darkness do not shut up the eye of our Faith, by which we may behold him in whom God is well pleased, when our bodily eyes are closed. And if we discern him by Faith, that very sight will make our darkness to be light. For we may run to him and approach the Throne of Grace with him in our Armes. The *Molossian* King was by law obliged to grant any Petition offered by one that brought his Son with him. And the King of heaven cannot deny us when we most truly and humbly disclaim our own merits, and beg his Protection for the love he bears to the holy Jesus, who was the delight of his Soul from all eternity, and yet he became one with us in his incarnation, and made us one with him in our regeneration; and we are the members of his body and the price of his blood: so that the Father loves us in and for him, that have nothing attractive or lovely in our selves. Again we intreat him to save us by all the love which Jesus bears unto us, to whom we are dearer as his own flesh, dearer then his own life, more esteemed then fallen Angels or a thousand worlds.

For

For his delight is with the Sons of men (1). Wherefore we beseech our (2) *Prov. 8. 31.* heavenly Father by that which will move his bowels towards us, by his own everlasting love to us, and his affection to his only Son, and by the inexpressible love of that his Son to us, to give us a night comfortable and safe. We are in darkness, but our head is in a never ceasing light; and he that gave him to redeem us from eternal darkness, will not suffer us to perish in spiritual darkness, nor leave us exposed to the mischiefs of one night that will so soon be over passed. If our affections be as fervent as this argument is forceable, 'tis sure this Petition will not be denied.

*The Paraphrase of the third Collect for Aid
against all Perils.*

LET the assurance of thy Providence, the comforts of thy grace, and the beams of thy favour [*Lighten our darkness*] and remove the discomfort of the approaching night: [*We beseech thee*] to make it sweet and safe to us [*O Lord*] thou Father of lights: [*and by thy great mercy*] behold and pity the various miseries and mischiefs that we thy poor helple's Creatures are exposed unto: That thou mayest preserve and [*defend us*] in our souls and bodies, estate and friends [*from all perils and dangers*] which might befall us in any part [*of this night*] grant this dear Father (not for our merits, but) [*for the love*] thou bearest to the person [*of thy only Son*] and to us for his sake, since he is [*our Saviour*] even [*Jesus Christ our Lord*] and our Redeemer. Amen.

SECTION XVI.

*Of the Collects for the King and the Royal Family.**The Analysis of the Prayer for the Kings Majesty.*

This Prayer hath two General Parts,	{	1. His great goodness,	{ O Lord our heavenly Father,
		2. His Supreme Authority,	{ high and mighty, King of Kings, Lord of Lords, the only ruler of Princes,
		3. His Universal Providence,	{ who dost from thy throne behold all the dwellers upon earth,

2. The

2. The Petitions for his Vicegerent on Earth, requesting	1. A special Providence over him,	most heartily we beseech thee with thy favour to bestow our most gracious Sovereign LORD KING CHARLES, and so replenish him with the grace of thy holy spirit, that he may alwaies incline to thy will, and walk in thy way, endue him plentifully with heavenly gifts,		
	2. All kinds of blessings for him,	1. Spiritual,	1. Grace	grant him in health and wealth long to live, Strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord, Amen.
		2. Temporal	2. Gifts	
				1. Prosperity,
			2. Victory,	
	3. Eternal, with the general motive			

A Practical Discourse on the Prayer for the Kings Majesty.

§. 1. **L**ord our heavenly father] The Almighty and Eternal God is (without dispute) the King of Heaven and Earth, and supream governor of all the world. But since his throne is in Heaven, he is pleased to constitute Princes his Deputies on the Earth,

(a) *Psal.* 115. 16.

(b) *Prov.* 8. 15.

Nos judicium Dei suscipimus in Imperatoribus, qui gentibus illos præfecit; id in eis scimus esse quod Deus voluit, ideoque & saluum volumus esse quod Deus voluit. Tertul. Apol. c. 32.

which he hath given to the Children of men (a). Wherefore since by him Kings reign (b), we submit to his appointment of them, and revere his Majesty in them, and to him we make our supplications for them, who hath power to defend them, as well as authority to create them. And he must needs have a peculiar regard toward them, and love to them, because they are anointed by him to administer his rights among us. This hath encouraged all Nations to pray for their Governors so

universally as if it had been an agreement among all mankind. To omit the Heathen sacrifices and Prayers for the Cities and Emperors, we shall find two Psalms

(c) *Psal.* 20. & *Psal.* 72.

(d) *Exra.* 6. 10.

Jerem. 29. 7.

(e) *1 Tim.* 2. 1, 2.

In obsequio quotidiano — & pro regibus & pro his qui in sublimitate positi sunt orandum est.

Chrys. in 1 Tim. 2.

(c) which were used by the Jews as Forms of Prayer for the King, and both by Gods command and the desire of the Princes of the Gentiles (who then were rulers over that people) supplications were made to God in their behalf (d) by those Jews, who were under their protection. But to come nearer, we Christians are most expressly commanded by God and his holy Apostle (e), to Pray for Kings and

all

all in authority : So that it was ever a part of the Churches Publique Devotions, to intercede for the Emperours and Princes even while they were enemies to the Faith, as all Antiquity doth evince. Much more when the Powers of the world became Christian; for then they named them in their offices with titles expressing the dearest affection and most honourable respect. And surely since we meet in Publique to pray especially for Publique mercies, there is not any temporal blessing that is of so universal concern, as that we should have righteous and religious Kings, guided by wise counsels, and living in prosperity and Peace. For this (as the Apostle himself observes) (f) is every mans advantage. The government of a Hea-then or a Tyrant is better then Anarchy, Change or Confusion. And if the Preservation of such were advantageous to Christianity, how much more then are we obliged to call upon our heavenly Father for the welfare of Christian Kings, who are Fathers of their Country and nursing Fathers to the Church (g); who execute justice, and defend Religion, and do good to all quiet and peaceable men. Therefore we here call God our heavenly Father to signify, it will be a great demonstration of His love to us and Care of us, if he please to preserve our Prince whom he hath set over us.

§. 2. High and mighty King of Kings, Lord of Lords, the only Ruler of Princes] We ought to beware that while we give Caesar his due, we rob not God of his. The splendour of Royal Majesty might be apt to dazle us,

Pro potestatibus seculi. Tertul. Apol. *Obsecramus Deum pro tranquillitate mundi, pro Regibus.* Cyril. catech. 3. *Pro fidelissimis & Deo dilectis Imperatoribus.* Liturg. Chris. *Memento Domine piissimi & fidelissimi Imperatoris Basil.* in Liturg.

(f) *Illorum namque salus est nostra tranquillitas.* Theophil. in 1 Tim. 2.

Ostendit in nostrum lucrum cadere ipsorum incolumitatem. Oecum. in loc.

(g) *Numb. 11. 12. Isai. 49. 23.*

us, and make us imagine it had no superior nor needed no supporter. To prevent which the Church hath selected out of holy Writ, those glorious Attributes of God which declare him to be higher then the Kings of the Earth (h). We see every head

(h) *Psal.* 89. 27.

(i) *Eccles.* 5. 8.

uncovered before mortal Princes and every knee bending to them, which shews they are high in dignity: but (i) there is one higher then they, who hath

greater reverence paid him by Angels then these by their most dutiful subjects. If Earthly Kings be judged mighty in Power because of their guards and revenues, their forts and armies; then who can estimate his power and might, against whom such preparations are nothing, since he speaks in thunder, and can arm all the hosts of heaven, nay the meanest creatures upon earth to destroy the highest and mightiest of the sons of men. Yet if Kings and their people do confess with holy *David* that he is the most high and to be feared (k), his might shall be the support of their dignity, and their power, which is assuredly the wisest

(k) *Psal.* 47. 2.

course, for they can never be higher then when they submit to the most high, nor stronger then when they trust in the Almighty. He who is not only above them as being higher in dignity and greater in power, but supream

(l) *Dan.* 2. 47.

1 *Tim.* 6. 15.

over them, a King of Kings, and Lord of Lords (l), who hath not only some petty Princes of a few Provinces his homagers (which is all the greatest Empires in the world can boast of) but all mortal Princes are his Vice-gerents, since he hath and ever had the absolute disposal of all the Kingdoms upon Earth, setting up one and pulling down another as it pleaseth him. It may be accounted dishonour to a Prince to crave aid of his equal: but let not the greatest Monarch blush to bend his knee to the supream Majesty of Heaven, whose Vassals and Homagers are all the Governors of this lower world, who wear their Crowns by his donation, and must resign them at his command. How can Kings or Subjects want relief

relief that humbly and earnestly sue to this blessed only Potentate, the King of Kings? If we that are by the Supreme disposer of all things, placed under Authority, want any thing in or for our Governors, let us apply our selves to him who is the only Ruler of Princes, and hath the hearts of Kings in his hands (m),

he can persuade, convince, and turn (m) *Prov. 21. 1.* them, when they will not take advice from their inferiors. And he only is the judge of their actions, since they are his servants and substitutes, to their own master they must stand or fall, and are only accountable at his tribunal (n). And there-

fore we have so much the more need to pray for them to their great Lord, that he would direct them to do well and to execute justice, and guide them who are to rule us; that this their mighty power may be our safety and our peace, for if it should be otherwise (which God forbid) we neither will nor can oppose them, having no other arms against our Prince but prayers and tears (o). But why should we doubt, since we Pray to him that can over-rule the greatest Kings, and will not suffer this unless it be as a just punishment to our iniquities? Finally let all this create in every soul most honourable opinions of this great God, and fill every heart with reverence that is before him, when we see our dread Sovereign and all the mighty Monarchs of the Christian world, doing obeisance to his footstool, and laying down their Crowns at his feet, acknowledging they received their dominions from him, and hold them by his favour; and declaring they trust not in the multitude of their people, strength of their Cities, nor prudence of their Counsels:

but

(n) *μηδὲ πρὸς τοὺς αὐτοκρατορας ὁ θεὸς μὴν κρινόντων δυνάμει.* Xiphilin.

Vide Psal. 51. 4.

Negue enim ullis ad penam vacantur legibus tuti imperii potestate, homini ergo non peccavit cui non tenebatur obnoxius. Ambros. de loc.

Nulla creatura judicat regem sed solus Deus: fs. b.

Pirk. Aboth.

(o) *Lachrima mea arma mea sunt — aliter nec debeco nec possum resistere.*

Ambros. Orat. in Auxent. l. 5.

but though they have Armies and Navies terrible and numerous, and Revenues unaccountable, they come to the Throne of our God to Petition for his help. And all their faithful Subjects attend on them and joyn with them; who then would not fear before him, and trust in him? express all possible lowliness in his presence, and give him all imaginable glory, who liveth and reigneth over all from the beginning, and shall do so for ever and ever.

5.3. Who dost from thy throne behold all the dwellers upon earth] It is an infallible maxime that the less is al-

waies blessed of the greater (p).

(p) *Heb. 7. 7.*

Wherefore being to beg a blessing from the King of Heaven for the Ru-

lers of this World, we must first acknowledge they are inferior to him, in the extent of their dominion, as well as in the quality of their dignity, power, and authority. There

is a Providence in Scripture attributed to Governors (q), who as they sit on their thrones above all their subjects, so that heighth is the embleme of the advantage they have to

(q) *Acts 24. 3.*

*ὁ δὲ τῆς τῆς πρεσβυ-
τας. Græc.*

behold, and a Monitor of the duty lying on them to take care of all that are under their charge. But the most vigilant Princes with all their faithful Ministers (who are as so many eyes and ears to them) find it difficult enough to oversee, and provide for the inhabitants of one Kingdome. Whereas the King of Kings hath the Heaven for

his throne (o) and the Earth for his footstool; and as he sits higher so he sees further than they. From his throne he beholds all the world, the meanest are not below his cognizance, nor the greatest above his reach. He sees and rules all, which gave ground to that *Egyptian Hieroglyphick* which represented God by an eye in a scepter the emblems of Providence and Authority. And in the sacred pages the same thing is expressed by the Phrase of *Beholding from his Throne* (s). For the

(r) *Αὐτὸς δ' αὖ-*

τίς ἐστιν ὁ ἰσχυρὸς ὁ

εὐχόμενος ἐν

δύσσει, γὰρ δ'

ὡς πρὸς βίβη-

κας. Orpheus.

Isai. 66. 1.

Psal. 97. 9.

(s) *Isai. 33. 14.*

Isai. 63. 14.

Divine

Divine Majesty is no idle spectator, but improves the height of his seat and the universal prospect he hath from thence, to the good of all mankind. His eye denotes his care, for he sees the necessities(*t*), and considers the wants and desires of all men, and of every particular, and orders his supplies accordingly. So that his Providence and Dominion is over all the earth, and no Monarch need account it a dishonour to bow before this mighty Lord and his glorious throne.

S. 4. **Most heartily we beseech thee with the favour to behold our most gracious Sovereign Lord King CHARLES** Since all mankind is under the eye and care of God, no doubt he hath an especial regard to Kings and Princes, on whose safety the welfare of all the rest (next under his own providence) doth depend (*u*).

He chiefly delights in men as they are united into Societies by charity and laws; and for the preservation of these unions, his principal care is for those he hath set over them who are the bond of the rest. We may therefore cheerfully pray for an especial and more particular providence over our gracious King, because God doth usually grant this, and because he needs it more then ordinary persons do. His duty is more difficult, his abundance exposeth him to more temptations, and his height to more dangers, then any of his people; and yet his preservation is far more necessary and of universal concernment (*x*)

for he is worth ten thousand of us, and we had need pray heartily to God to save him who doth defend us all. He stands in need of more wisdom to direct him, more power to protect him, more care to preserve

(*u*) *Psal.* 34. 15. *Geni* 22. 14. *Deus videtis al. providebit.*

(*u*) *Nihil est illi principi Deo acceptius quam concilia cæusque hominûm, que Civitates appellantur, earumque rectores & servatores hinc profecti hinc revertuntur.* Cicer. som. Scip.

(*x*) 2 *Sam.* 18. 3. ἀρετῆς πρῶτον ἔχοντα σωζέτω τὸν ἀπαύστα ἄλλα σωζέτω. Plutar. vit. Pelopid.

Cum tot ab hac animâ populi vita salusq; pendeat—Lucan him.

him then other men, and therefore we pray that the King of heaven will shew a particular favour to him. A pious and religious King doth as earnestly seek and as much value a favourable look from the Majesty of heaven, as any

(y) *Psal.* 84. 9.

Psal. 21. 6.

Psal. 4. ver. 7, 8.

of his Courtiers do a smile from his countenance. Lord (saith holy David) look upon the face of thine anointed, and thou wilt make me glad with the joy of thy Countenance, yea more joyful then the worldling is in the increase of his admired wealth. And methinks it should fill our Souls with awful and noble thoughts of our glorious Lord God to see Kings in the light of whose countenance is life, and whose favour is a dew upon the

(z) *Prov.* 19. 6.

Chap. 16. 15.

grass (z), courting so humbly and needing so mightily the favour of the Majesty of heaven. Let us joyn our most hearty requests that what our dear Sovereign wants and wishes he may have; if he were a Saul or a Nero we should sin in ceasing to pray for him (a): But no affections nor passi-

(a) *1 Sam.* 12. 23.

ons are too fervent, no opportunities too often to call upon God for our precious King, who is our lawful and natural Liege Lord, a just possessor of his Crown, a worshiper of God, a defender of the faith, a maker of good laws, and an executor of the same; who secures our rights, protects us from publique enemies and Private fraudes, and endeavours to choose fit and faithful governours both for Church and State. For such an one we must pray not only out of obedience to God and the Churches order but out of our private love and particular affection, as St. Ambrose

(b) *Meq; non solum officio publico debitas pendere preces sed etiam amore privato.* Amb. ep. ad Gr.

(b) did for the Emperour Gratian.

To quicken us whereunto we may do well to call to mind the miseries of the Church of God under persecuting heathens of old, later furious Romanists, and the particular calamities of this Church under the late usurpers, and then we shall discern what praise we owe to God and what

what love to our gracious King, whose name ought to be so dear to us, that in our daily office we should wish it written in heaven and registred in the book of life, as well as in the leaves of the Churches devotions.

S. 5. **And to replenish him with the Grace of the holy Spirit that he may alwaies incline to the will and walk in the way.]** Grace is so constant a companion and so certain an effect of the Divine favour that the Greek expresseth both by one word. So that if we can prevail with God to look favourably on our Sovereign we may be assured he will give bountifully to him. And since the first and choicest of his largesses is the Grace of his holy Spirit we first beg, that he may have a constant and bountiful supply of that, of which he needs a double portion. For the temptations of a Prince are many to pride and luxury, to carelesness and vanity; his faithful friends very few, who either will or dare inform or advise him without partiality and self interest; his Concerns are weighty, since the welfare of Church and State depend upon them; his example prevalent and usually made the encouragement of virtue, or the excuse of vice. All which declares the danger of Governors to be very great to fall into evil waies, and their preservation from them to be the greatest blessing, wherefore all faithful subjects and good men cease not to pray that he who rules us may be governed by the will and walk in the waies of God, and then judgment shall be executed, religion maintained, the Nation shall remain in peace and the Church in prosperity; the Kingdom established, the King and people exceeding happy in each other. Evil men (for their own designs) may advise their Prince to attend nothing but the pursuing his own inclinations, and to walk in the ways of his own heart; but the Church knows it is his happiness, honour, and interest, to will according to the will of God, and act according to his law, and therefore orders us to pray for such abundant measures of Grace as may incline his heart and guide his life into all the Paths of true holiness. that his eminent dignity may make his virtue exemplary and conspicuous, and that it may reflect again a lustre upon his honour to make him still more glorious. And to encourage

encourage this Petition we may remember it is desired in heaven as well as on earth, by him that can give, as well as by us that ask: for God himself enjoyns the Prince to

(c) *Deut.* 17. 18.

Josh. 1. 8.

(d) *Psal.* 119. 124.

Heb. viri consilii mei sunt.

(e) *2 Kings* 11. 12.

have alwaies beside him a Coppy of his law (c), to read on it, meditate in it, ask counsel of it (d), and walk according to it, that he might prosper all his daies. And from thence came that ceremony (still in use) of delivering the word of God to the King (e) at his Coronation, the substance

whereof is fully expressed in this excellent sentence, which will most heartily be put up, by all that desire the glory of God, the benefit of the Prince, and the welfare of this Nation.

S. 6. *Endue him plenteously with heavenly gifts*] In the first ages of the world there were usually many visible

(f) *Numb.* 11. 17.

Judges 13. 23.

1 Sam. 10. 10.

and Chap. 16. 13.

effects of the descent of the holy spirit (g), upon such as were chosen to govern the people of God, to beget in those under them a reverent opinion of these Persons whom all the world hath ever accounted sacred.

And there are still some footsteps of these miraculous gifts in the power of healing which God hath bestowed upon the lawful heir of this Crown, as a testimony that our King is the Lords anointed. To which we beseech our heavenly father to add the Spirit of wisdom and understanding, the Spirit of counsel and might, which are so necessary that in our prayers as well as *Solomon's*

(g) *1 Kings* 3. 9, 10,

11. ubi Grotius ex Men.

Ἀρχόν, σοφίας,

δύναμιν δίδου πάλιν

Σύμβουλόν: ὁ δὲ δια-

φύρον λογισμῶν

παύει' ἔχει.

choice (g) they have the precedence of all outward blessings. For these gifts will enable him to determine intricate cases, to manage weighty affaires, to countermine subtle devices, to disentangle cunningly proposed counsels, in which general usefulness, and the advisers self-interest are commonly closely twisted. Wherefore we pray that he may have

so

so quick an apprehension; so sound a judgment and so courageous a mind that (like many of his Royal progenitors) he may with a spirit almost propheticall unriddle the dark Intrigues of Policy, and with an Heroick resolution break through the most rugged difficulties: that he may neither fear his Enemies, nor too much incourage any of his seeming friends, that he may neither be lifted up in prosperity nor dejected by adversity, and may tread the narrow path between justice and clemency, severity and indulgence: and we are to hope that he who hath advanced our Sovereign to this dignity will be mindful of the necessities of his own anointed, and fit him for the place he hath called him to; so that all his people may reverence and love him and be happy under the Government of so wise and religious a Prince.

§. 7. **Grant him in health and wealth long to live.]** Though *Solomon* chose wisdom and grace, yet God added beyond his promise riches and honour, long life and health as an accessory to the former(h).

Wherefore according to our Saviours rule we pray for those in the first place; and now we hope our allsufficient Lord who hath endless treasures of all sorts will not deny us these temporal blessings, which are requisite to his external felicity. And we have the primitive Christians (i) for our example in this as well as in other things; who though they did offer no incense to false Gods for the health and safety of the Emperour, as the Gentiles did, yet did daily and earnestly sacrifice to the true God with fervent prayers beseeching him to give their Princes health, and wealth, long life and peace, and whatsoever *Caesar* or any man could wish for or desire; as we learn out of *Tertullian* and all the ancient Liturgies. But we must take these

(h) 1 Kings 3. 11.
Mathew 6. 33.

(i) *Nos enim pro salute Imperatoris Deum invocamus eternum: & paulo post — Oramus pro omnibus Imperatoribus, vitam illis prolixam imperium securum, &c. — & quaecunque hominis & Caesaris vota sunt. Tert. Apol. cap. 30.*

Sacrificamus pro salute Imperatoris (sed Deo nostro & ipsius, sed quomodo praecepit Deus) pura prece. Idem ad Scapuli cap. 2.

A a

Words

words in their full latitude and so they will comprehend all outward blessings, so health signifies not only the good temperament of the body, but (as the Latin *salus*) safety

(k) *Isaiah*. 58. 8.

(l) *Job*. 21. 13.

1 *Corinth*. 16. 24.

(m) *Non vivere sed*

valere est vita.

Prov. Rab. ita.

1 *Kings* 1. 31.

Dan. 2. 4.

from all dangers (k). And wealth intimates not only riches but all manner of plenty and prosperity (l). And a long life is to be interpreted of a life of comfort and happiness; for the life of the miserable is almost a continual dying. And now let us put all these together, and the sum will be that we earnestly pray that his Majesties life may be long, and his

years many and prosperous; that he may be freed from sickness and want, that so his Reign may abound with all blessings. Which we ought earnestly to desire for our own sakes because it is our concern the Supream power should be alwaies vigorous and safe, prosperous and abounding in all plenty, that he may be a terrour to his enemies, and a defence to his loving and loyal subjects. In his safety we are safe, his health and wealth enables him to secure us in that which is ours; since his strength, and his time, his treasures and his power are employed and expended for the common good. And because changes are alwayes dangerous sometimes destructive to a Nation, we pray that our King may be long preserved in his gracious Reign over us. And no doubt his majesty shall fare the better for the fervent prayers of the Church, which he hath so well deserved by being the Restorer and Defender of its ancient doctrine and discipline.

S. 8. **Strengthen him that he may vanquish and overcome all his enemies**] *Guiccardine* the famous historian tells us that the constant opposition of the Popes to the Emperors, had occasioned it to pass for a Proverb (*prophum est Ecclesiae edisse Caesares*) that it was natural to the Church to hate the Emperor. Which how justly it is said of the Roman Church the world knows. But 'tis sure nothing is more contrary to the principles and practise of this our Church, who may rejoyce and glory in her fervent love of her gracious King, her devout prayers for him,

him, and her constant loyalty to him and his Royal Progenitors. So that I hope it may be more justly said that it is natural to the true Sons of the Church of England to love the King. Whoever loves the peace of the Church doth heartily pray for the flourishing of the Crown; because they live and grow together: and he that is a friend to one, cannot be a foe to the other. His friends are our friends, and his enemies our enemies. For whoever attempts to smite the Shepherd (n) seeks to

destroy the flock, and he is a mortal foe to the whole nation (o). I know nothing so common with rebels and usurpers as to pretend love to those they would stir up against their lawful Prince; but it appears to be ambition and covetousness, in the latter end; and such persons design to rise by the fall of many thousands. Or if Religion should be the ground of

the quarrel, besides our late sad experience, Reason will tell us, that War, and faction, injustice and cruelty, can never lodge in those breasts where that pure and peaceable quality doth dwell. If it be a foreign Prince that opposeth our King, he is a Robber and unjust to invade his neighbours rights: if he be a Subject who riseth against his Sovereign, he hath renounced Christianity with his allegiance, and is to be esteemed a troubler of our Israel (p). Therefore

whosoever they be that are enemies to the King, or whatsoever the pretence be, we wish they may never prosper in that black impiety of unjust invasion or unchristian rebellion. And how exactly our fidelity and our devotions in this, agree with the rites and manners of the first and best Christians may appear to any discerning person (q). We know the Emperors when Heathens and afterwards obtained many and great Victories

(n) *Si quis ovem jugulat gregem immittit, at qui pastorem tollit omnes dissipat.* Chrys. in 1 Tim. 2.

(o) *In reos majestatis & publicas hostes, omnis homo miles est.* Terrul.

(p) *Nisi fallor Usurpator bellum infert, Imperator jus suum tuetur.* Ambr.

(q) *Pro piissimo & a Deo conservando Imp. nostro, omnique palatio & exercitu ejus — pro quapugnare Dominum Deum nostrum dignetur &*

*subjicere sub pedi-
bus ejus omnem ho-
stem & bellatorem.*
Liturg. S. Basil. ita
ferè Lit. Chryf.

*Exercitus fortis, se-
natum fidelem, popu-
lum probum, orbem
quietum.* Tertul.
Apol. c. 30.

*— ut subjectas ha-
beant gentes — ut
amotâ perturbatione
seditionis succedat
latititia.* Ambr. in

1 Tim. 2. (r) Euseb. Eccles. hist. l. 5. c. 5.

by the Christians prayers; for which
cause one of the Légions (r) was fir-
named the thundering Legion: and let
us pray in hope our prayers shall not
be less effectual for a Prince of the
right Faith, that so the enemies of his
soul, and of his life, the enemies of
his Crown and dignity, may either be
converted or discovered, defeated
and deservedly punished: and then
we may live in love and peace, and
give the glory of our safety to him
who strengthens the hands and hearts
of all faithful subjects, and gives the
Victory to his Anointed.

S. 9. And finally after this life, that he may attain es-
terlasting joy and felicity through Jesus Christ our
Lord, Amen.] Having now wished our Prince all the hap-
piness which this world is capable of, we must remember
he is mortal, and though never so dear to us he must be
taken from us. His health must end in sickness, his wealth
in a Sepulchre; his life and his glories here must have an
end. For he that conquers all other enemies, must add
to the number of deaths trophies, and fall under the hand
of the last enemy. Wherefore we do most heartily pray
that an earthly and transient prosperity may not be all
his portion; but that he may so please God in the Admi-
nistration of this temporal Authority, that when all these
things cease, he may be admitted to that never ceasing fe-
licity of Heaven, to reign in a glorious eternity, crowned
with that Crown of life which fadeth not away; which
doth so infinitely transcend all that an earthly Diadem
can afford, that the greatest Monarchs have renounced
thir Crowns and Scepters, and all the pleasures and mag-
nificence of their Courts, and sought after it in the retire-
ments of a poor obscurity, accounting it a blessed ex-
change to part with Earth for Heaven, Temporals for E-
ternals.

ternals. There is now nothing further in this world we can desire, and therefore we pray that our dear Sovereign may never be so deceived with the glories of this golden Crown, as to forget, much less neglect, or despise to seek for that glorious Crown, which is richer, sweeter and safer a thousand times: but that he may be happy both in this world and the next through Jesus Christ, who is the blessed and only potentate, the King of Kings and Lord of Lords; by his merits alone those whose swords can cut them a passage to an earthly throne must be admitted to reign in glory; and he must intercede for those, to whom the world make their Petitions: they who by their interest and power can have or do any thing here, must be there accepted through Jesus Christ as well as the meanest of their Subjects. Wherefore in his name we ask, and by his mediation we hope to obtain, that our beloved Prince may be prosperous and holy, wise and courageous; that he may have a healthful body, a pious Soul, a quiet mind, faithful counsellors, loyal Subjects, conquering armies, a long life abounding with riches and honour, and at the end of these transient glories, a never ceasing joy in the Kingdom of heaven: and let every good Subject and good Christian, whoever loves the Church, and respects his Country, say *Amen*. Let us pray thus, and live thus, to the honour of God, the establishment of Religion, and the welfare of both King and people, *Amen*.

The Paraphrase of the Prayer for the Kings Majesty.

O Lord our heavenly Father who art most [high] in dignity [and mighty] in power: To whom should we pray for our earthly Governours but to thee the Supreme [King of Kings] and the absolute [Lord of Lords] from whom they derive their authority, and to whom alone they are accountable, since thou art [the only Ruler] of the hearts and examiner of the actions [of Princes] we acknowledg thee the King of all the world [who dost from] the highest heaven [thy throne] by thy all-

sufficient providence take care of, and with thy all-seeing eye [behold all the dwellers upon earth] especially thine anointed ones, on whose safety the welfare of the rest depends. In all loyal affection to our King we [most heartily] intreat thee, and in all lowly regard to thy glorious Majesty [we beseech thee] by thy particular providence to defend, and [with thee] especial love and [favour to behold] thy servant, and [our most gracious Sovereign Lord King Charles] that in his safety and happiness we may have peace and comfort [and so replenish him with] all holy and virtuous qualities by filling his heart with [the grace of the holy Spirit] to make him a most religious Prince [that he may] in his counsels and intentions [alwayes incline to] choose that which is agreeable to [thy will] and in his actions and undertakings ever follow the rule of thy word [and walk in thy way] And that he may be fitted for the due Administration of so great a charge [endue him plentifully with] the spirit of wisdom and courage and such an extraordinary measure of all [heavenly Gifts] as may declare him thy anointed: And that he may be every way blessed [grant him in health] and safety, plenty [and wealth long to live] and prosperously to reign over us; direct, prosper and [strengthen him] and his armies [that he may vanquish and overcome] the policies and forces of [all his] and our [enemies] who attempt to disturb our peace. [And finally] since the greatest of men, the best of Kings, and the longest of worldly joys are finite, grant to our dear Sovereign that [after this life] finished in virtue and honour [he may attain] a Crown of glory in the Kingdome of [everlasting joy and felicity] which was purchased by the merits and must be obtained [through] the mediation of [Jesus Christ our Lord] to all which we most heartily say [Amen] be it so.

The Analysis of the Prayer for the Royal Family.

This Prayer hath three Parts,	1. The Person to whom we Pray, described by	{ His Power, His Goodness,	{ Almighty God, the fountain of all goodness,
	2. The Persons for whom we Pray,		{ we humbly beseech thee to bless, our gracious Queen Catherine, James Duke of York, and all the Royal Family,
	3. The blessings desired for them,	{ 1. Spiritual gifts and grace, 2. Temporal prosperity, 3. Eternal glory,	{ Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

A Practical Discourse on the Prayer for the Royal Family.

S. 10. **A**lmighty God the fountain of all goodness we humbly beseech thee to bless our gracious Queen Catherine, James Duke of York, and all the Royal family] There is as near an alliance between this and the former Prayer, as between the persons for whom they are made: so that there will be little to be added, except where this hath something peculiar. And first it deserves our notice that God is called here the fountain

of all goodness which is the explication of those Scrip-

(s) *Psal.* 36. 2.

Jer. 2. 13.

ture Phrases the well-spring of life and living waters (s) : and is an acknowledgment that the God we pray unto is absolute and independent having all goodness in and from himself, and also inexhaustible, for though he bestows his blessings liberally and constantly upon all creatures, yet he suffers no diminution nor decay. Wherefore though we have now been petitioning for a King who needs extraordinary assistances, and large measures of all kinds of blessings, yet we know this Ocean cannot be drawn dry, but can supply the Branches as well as the root and make all that stock grow and flourish together. The Queen and heir to the Crown are the fountains from which we hope blessings shall be derived upon after Generations. But here we behold there is a higher fountain, which must first replenish them with all that goodness which they convey to us. The an-

(t) *Domum tutam.*
Tertul.

Pro omni palatio.
Liturg. S. Basil.

Pontifices, ceterumque
exemplo ceteri sa-
cerdotes, cum pro in-
columitate principis
vota susceperint, Ne-
ronem quoque &
Drusum iisdem die-
bus commendaverunt.
Tacit. Annal. l. 4.

Ut pro Domino Im-
peratore cum sua
prole orationes &
oblationes augerentur.
Concil. Rhemens.
can. 40. Ezra. 6. 10.

by beloved by him.

tient Church in their prayers did desire the welfare of the Palace and the imperial family (t) as well as the safety of the Emperour. And the practice of the heathens, as well as the Canons of the Christians do make it appear fit and rational. But if reasons do outweigh examples we may add that we are many waies obliged to pray for the Queen and the Royal family. 1. In regard to the glory of God, whose honour is advanced by holy example of persons so illustrious, whose dignity when it is adorned with piety and goodness may bring virtue into repute, and engage many to imitate them. 2. In duty to the Kings majesty, whose comfort will be increased both in the holiness, and prosperity of persons so neerly related to him, and so dear-
3. Thirdly in affection to our Coun-

try

try, who in this and future generations will have cause to bless God for these prayers if they become prevalent; because these are the hopes of succeeding times, and our children may be happy in the religious education of such as are to be the pillars of Justice, and Patrons of the Church hereafter. *David* had not been so curious in *Solomons* education, but that he knew it was not the Princes personal concern alone, but interest of the whole Nation and of all Gods people. The *Persian* Kings desired the Prayers of the Jews for their sons [*Ezra* 6.10.] and chose four of their most wise and virtuous Nobility to whom the education of the Prince was committed who (as *Clem. Alexandrinus* tells us) were called the Royal tutors, and we hope the care of those concerned shall be joined to the Churches prayers, and then this Petition shall be prevalent.

§. 11. Endue them with thy holy Spirit, enrich them with thy heavenly grace: Prosper them with all happiness, and bring them to thine everlasting Kingdom through Jesus Christ our Lord, Amen.] These particulars are a comprehension of the same blessings in other words which before we desired for the King, even spiritual temporal and eternal felicity. The persons we pray for are Royally descended, nobly educated, replenished with all honourable endowments, with great riches and vast possessions; yet although they need none of the wealth or honours of this world, we may wish them greater and better things, viz. that their virtue may be parallel to their descent, and their graces equal (*u*) may excel all other endowments: that they may be rich in good works so as to gain the love of God and of all good men: these in the first place; to which we desire it may please God to superadd all outward happiness, that the Queen may be fruitful, the Prince healthful and the whole family numerous and fortunate, united in the bonds of an indissoluble love; and that there may never want a man of them to sit upon the throne for ever. Let not Traiterous Projectors be
more

(*u*) *Nemo in nostrum gloriam vixit, nec quod ante nos fuit nostrum est, animus facit nobilem.*
Sen. Ep. 44.

more zealous to cut off these hopes, then we are to pray to God to discover and disappoint them: let us beg that we may not provoke him to punish us in the decay of that Royal house, the establishment whereof we should wish more then that of our own families; because the welfare of so many are dependent on it, and the consequences of change, dismal and uncertain. Therefore we will heartily pray they may have all the happiness they can wish in this world, and so enjoy it, that they may not loose the glorious Crown of Eternity in the world to come, for which no temporal greatness or pleasures can make them a satisfaction. *Amen.*

The Paraphrase of the Prayer for the Royal Family.

O [Almighty] and all-sufficient Lord [God the fountain] of life, and inexhaustible Spring [of all goodness] As we have begged thy blessing for thine anointed, so also [we humbly beseech thee] in order to his comfort, and our benefit and the good of future times, continually [to bless our gracious Queen Catherine] and the illustrious Prince [James Duke of York] that the succession may be secured by the preservation and increase of them [and all] the branches of [the Royal family] And that they may please thee and become blessings to us [endue them with] the best of all endowments [the holy Spirit] to direct them in all virtue and [enrich them with] the most durable of all riches [the heavenly grace] to make them exemplary and rich in good works, keep them from all traiterous designs and [prosper them with all] kind of [happiness] which this world can afford, to encourage them in well-doing; and because this happiness must end, give them at the conclusion thereof a blessed exchange [and bring them to thine everlasting Kingdoms] of joy and peace there to reign with thee for ever [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. *Amen.*

SECTION XVII.

*Of the two last Prayers.**The Analysis of the Prayer for the Clergy and People.*

This Prayer hath three Parts,	1. The Preface, in which God is acknowledg- ed in	{	1. His Excel-	{	Almighty and es-	
			lent Attributes,		terlasting God,	
	2. The Peti- tions, ex- pressing	1. For whom we pray,	{	2. His Won-	{	who alone workest
				derful Works,		great marvels,
		Clergy,	{	2. For what we pray,	{	send down upon
						People,
		{	{	{	{	Curates,
						and all Congrega-
		{	{	{	{	tions committed
						to their charge,
{	{	{	{	the healthful spi-		
				rit of thy grace,		
{	{	{	{	and that they may		
				truly please thee,		
{	{	{	{	pour upon them		
				the continual dew		
{	{	{	{	of thy blessing,		
				Grant this O		
{	{	{	{	Lord for the ho-		
				nour of our abbo-		
{	{	{	{	cate and mediator;		
				Jesus Christ.		
{	{	{	{	Amen.		

*A Practical Discourse on the Prayer for the
Clergy and People.*

S. I. **A**lmighty and everlasting God, who alone work-
est great marvels] As we have made our suppli-
cations before for our Temporal Governors, that we un-
der them may have all those outward blessings which will
make our lives comfortable here; so we now continue to
pray for our Spiritual Guides, that with them we may re-
ceive all those Graces and inward blessings which will
make our souls happy hereafter. And as we are members
of the Church as well as the State, we must pray for those
things which are requisite to the preservation and felicity
of both joyntly and severally, since they mutually sup-
port each other. And as the union of men into Politics
and civil Societies, is designed for the securing our Bo-
dies and Estates, and the obtaining of external prosperi-
ty; so the union of Christians, by one Spirit into one Faith,
and to one another by the bonds of love, is intended by
God for the edification of our souls, and the securing our
eternal inheritance. Wherefore let us remember our My-
stical as well as Political union, our souls as well as our bo-
dies, and most devoutly imitate the best examples, in cal-
ling (x) upon God for his Church and
People; and especially for the Mini-
sters thereof, as the Scripture enjoyns
us (y), and as the Apostle St. Paul so
often particularly intreats those he
writes unto (z) to do. And for this
we have in all ages many testimonies
of holy men, who both in their publique and private wor-
ship did ever beg for the peace and welfare of the
Church, more then any of their private concerns. With
which noble spirit if our breasts be possessed, this excel-
lent Form is here daily presented to us, to be offered to
God with fervent affections, which is so contrived that
the

(x) John 17. 20.

Deut. 33. 11.

(y) Psal. 132. 9.

Ephes. 6. 18, 19.

(z) Coloss. 4. 3.

1 Thess. 5. 25.

the very method and phrase if duly considered may furnish us with many affecting meditations to improve our devotion in the use of it. The Introduction sets God before us in those admirable Attributes and wonderful Works, which declare him every way fit to be called upon for his Church, and mind us what he hath done for it. It is he that first gathered his Church out of obstinate Jews and ignorant Heathens by his Almighty Power; and who hath by the same Omnipotence either preserved it from, or supported it against, the malice of Satan, the rage of Persecutors, the subtilty of Hereticks, and the blind zeal of factious Dividers: so that it continues to this very day, and shall do to the end of the world, because our Redeemer ever lives to intercede for us, and hath promised to be with us (a) for ever.

Our God is everlasting, and the duration of the Church relies on the indeficiency of the Divine Nature, which ever lives and ever loves it, and is as powerful and sufficient to support and supply it now, as ever in former ages. History can describe, and our Fathers can tell us what marvellous works he hath done for

the benefit thereof; how many miracles he wrought for the confirmation of his truth, to the conviction of its enemies, and the strengthening of the members thereof. In the first times he did wonderfully inspire the Apostles with the Holy Ghost and power to work miracles, by which (b) their successors were distinguished for some time, till the world did believe. And afterwards, though the operation were not so visible (because it was not so necessa-

(a) *Matth. 16. 18. chap. 28. ver. ult. Heb. 7. 25. Græc. οὗτος τὸ πανταὶς ὁμνιστὴς ὁμνιστὴς ὁμνιστὴς* Omnis Ecclesia quæ fit propter Deum firma permanebit. Dic. Rab.

(b) *Acts 2. 4. Chap. 9. 17. Chap. 19. 6. 2 Tim. 1. 6. 1 Tim. 1. 18.*

ἡ ἐκκλησία: hoc est, ex ἀνθρώποις ἡρώ. Chrysoft. πανδημία ὡς ἀνέκδοτος ἡ ἐκκλησία: Occum. in loc.

(c) τῆς δωρεῆς
τῶν σπουδῶν ἡ
ἰχνη τοῦ αὐτοῦ.

Chrysost. l. 4.
de Sacerdotio.

*Necessaria fuerunt
antequam crederet
mundus, ad hoc ut
crederet.* Aug. Civ.
De. 22.

ry) (c), yet the assistance is as sure; for that is as requisite now as ever, and the effect of these mediate gifts, and the blessing upon our endeavours is as advantageous and more suitable to the present condition of the Church. For the greatest of all wonders (which some prefer to the Creation of Light out of the Darkeness) is not yet ceased, viz. the conversion of sinners, by that which the profane world account the foolishness of Preaching, and then who dares deny, but God works great marvels still, though not in so magnificent a way. Oh therefore let us call upon this Almighty and everlasting God, that he will marvellously assist his Ministers, and wonderfully bless his People under them; that it may appear that he who of old was visibly present with his Church by Miracles, may be now perceived to be still among us by extraordinary assistance and admirable success bestowed on his servants.

§. 2. Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful spirit of thy grace] This Prayer being made for the whole Church, doth here exactly enumerate the several parts of which it doth consist, Bishops, Ministers and

(d) Philip. 1. 1.
τοῖς ἀγίοις — συν
ἐν χάριτι καὶ δια-
κονίᾳ : Illi sunt
Ecclesia plebs Sa-
cerdoti adunata &
pastori suo grex ad-
herens : S. Cyp.
Epist. 69.

(e) Pro Archiepis-
copo nostro N. honorifico sacerdotio in Christi Ministerio,
& omni Clero & populo Dominum poscimus. Liturg. S. Basil.
nate

Saints (d) : In St. Pauls phrase, all which do make a Church. And in the antient Liturgies all these degrees are particularly mentioned (e) and prayed for; though the same thing be asked for them all, the salutary spirit of the divine grace, of which every one of them stands in need, and the consideration of their several places and offices will be the best guide and help to our affectio-

nate putting up this Petition. First the Bishops, who as they have the highest dignity in the Church so they have the greatest Charge, being to oversee both the People and the Ministers. So that by being advanced above all, they become servants unto all (f) and on them as on the Apostles (g) lyes the care of all the Churches. They are to endeavour to preserve the Church in peace and prosperity, by electing fit persons into the Ministry, and ordering the externals of divine worship with decency, and to edification by preventing hæresies and Schisms among the Clergy; and by enquiring into and censuring all publique crimes both in Clergy and People and by consulting upon occasion about the most important affairs of Church and State; which is a burden for the shoulders of an Angel. And if we consider how necessary and beneficial this office is to us (h) and how impossible to be duly performed without extraordinary measures of the Spirit of Grace, we shall no doubt earnestly beg it for all of this Sacred order, especially for him whom we live under, whom though we do not here (as the antients did) mention by name, yet we daily remember with a particular affection. Secondly Curates, by which we are not to understand stipendiary persons but all the inferior Clergy to whom the Bishops do commit the [curam animarum] cure or charge of Souls: which name, however abused by vulgar acception, mindes us of the original of those we now call Ministers. For at first the sole charge of every City and the adjacent parts lay upon the Bishop, till by

(f) *Nete efferas, officium tibi non potestas injungitur, hodie incipiendum tibi servire omnibus.*

Grotius in Matth. 20. *Afferit Judeos Captivos ita legimus Echnaream suam.*

vid. Matth. 2c. 27. (g) 1 Cor. 9. 19.

Apud nos qui imperant servant iis quibus videntur imperare. Aug. Civ. De. l. 19. c. 14.

(h) 1 Cor. 11. 28.

Græc. *μεινυρα πασιν των εκκλησιων*

(h) *Ecclesie salus in summi sacerdoti: i. e. Episcopi dignitate consistit; cui si non exors quædam, et ab omnibus detur potestas, tot efficiuntur schismata quot sacerdotes.* Hier. advers. Lucifer.

the encrease of the faithful it became necessary for him to take unto himself certain [*Curatores*] Deputies, to whom he committed the office of instructing, reserving to himself the rights of Government and Superiority (as is excellently proved by some of our own Authors; and these (acting as the seventy with and under *Moses*, and) taking part of the Burden on them are therefore properly called here by the name of Curates. And let all that have undertaken this weighty charge, most devoutly pray for themselves and all their Brethren, and all the faithful people of God joyn with us in so doing. For our office is to catechise and instruct the ignorant, to exhort and encourage the good, to rebuke and convince sinners, to confirm the doubting, to win the gain-saying, to comfort the sad, visit the sick, to preach to our congregations, to pray with and for them, to administer the holy Sacraments, and in a word, to take care of the Souls of the living and bury the bodies of the dead. Wherefore the Prayers of Christs flock had need be fervent for them, since this cannot be done without the aid of the Spirit of grace: especially because Ministers must be able to teach their Auditors, by the innocence of their

(i) *Non statim boni sacerdotis est aut tantummodo, innocentèr agere, aut tantummodo scientèr prædicare; cum & innocens, tantum sibi proficit nisi d. & sit, & doctus sine doctrinæ sit Authoritate nisi innocens sit.*
Hilar. Pict. de Trin. l. 8.

lives (i) as well as by the vastness of their learning; and had need be free of the crimes with which they charge others, lest their reproofs become their own reproach, rather than their neighbours amendment. Lastly the people who are to hear and learn from these spiritual guides, must be prayed for; that they may be open to instruction, easy to advice, gentle upon reproofs, willing to learn and receive Gods word, diligent to practise it, and full of all benign dispositions, and replenished

with Justice, Charity and Devotion. Remember (holy brethren) how seriously God and his Spirit hath charged you with his people, and how strictly he will require them from you, so that if through your default any
perish,

perish (k), you are accountable to God for them. Consider how ineffectual both your prayers and instructions (l) will be, unless the Spirit of grace bless them; and then pray heartily for your Congregation, and let them who are to suck these breasts pray for a healthful nurse; a pious, painful, zealous and knowing Pastor: nay let us all Ministers and People desire with and for one another, that spirit of saving grace that may make the whole body of the Church healthful, and every member strong, active, and useful in its place (m). That the Governours may be prudent, the Ministers faithful and the People diligent, and all of them ready and vigorous for the duties of Religion and every good work.

S. 3. **And that they may truly please thee pour upon them the continual dew of thy blessing]** As the Grace of God is requisite to fit all the members of Christs Church for their several offices and duties; so his blessing is necessary to make their labours prosperous. Man is called by *Philo* the celestial plant, having his root reverst (n) and seeming to grow from heaven. And herein the comparison holds, that as plants require the influence of heaven to quicken them, and the dew thereof to moisten them; so those which are set in the Church (the garden of God) require the salutary spirit of grace to make them live, and the irrigations of the divine blessing to make them spring and bring forth fruit.

It is not from our pains nor your diligence alone that success must come, not from him that plants nor him that waters, but from God that gives the In-

B b

crease

(k) 1 Kings 20. 39.

Ezek. 33. 9.

(l) *Magisteria for-
nificens adjutoria
quedam sunt; Cathedra
in celo habet
qui corda docet.*
Aug. in Epist. Jo-
han. Tract. 4.

(m) *Titus 2. ver. 11.*
*Vatib. Gratia salu-
tariis, &c. See*
Psal. 132 ver. 16.

(n) ἀνθρωπὸν μω-
νὸν οὐτὸν ὑψαίνον
--- τὰς τετραπὺς ὀ-
λυμπίους καὶ ἀφ' ὀλύμ-
που ἀλλὰ μὴ γέν-
ους καὶ φθαρτὰς
ἔχει. lib. de in-
fid. pejor.

(o) 1 Corinth. 3. 5, 6.

gentler showers and dew from above; wherefore the dew is used to exprefs,

(p) Gen. 27. 28.

Deut. 33. 18. and 28.

Hoseah. 14. 5.

(q) Deut. 32. 1.

Ægyptii eruditionem indicantes cælum pingunt rorem fundens. Caussin. Hieroglyph. Horax. 35.

crease (e). Whole buckets of water poured on by the hand of man, will not so much refresh the Plant, as the dew from above; wherefore the dew is particularly in knowledg (q), of which the dew falling from the Clouds was the Hieroglyphick among the Ægyptians. Let us then most passionately gasp for this prolifick dew, that we may not only please God by our constant and ready attendances upon Prayers and other offices, but truly and thoroughly please him by our fruitfulness under these means; let it appear by our humility and charity, our justice and innocence, by the

success of the Ministers, and the improvement of every Congregation, that we do not receive the Grace of God in vain. For he is ready to give his blessing, if we be fit to receive it, he will not only sprinkle but pour it on us; because we need large measures, and that not only at some seldome seasons but continually at both the morning and evening Sacrifice, least affliction or temptation should wither us. Oh! what Soul doth not long to be thus watered, since nothing can fructify without it, nor can any thing dye or be barren that doth enjoy it? Let us humbly pray that the good orders of our Bishops, the prayers and Exhortations of our Ministers, and the constant attendancies of our People, may be thus watered

(r) *Et cum à siccitate continuâ immaduerit imbre, tunc emittit illum suum habitum, divinum, ex sole conceptum, cui comparari suavitas nulla potest.* Plin. lib. 17. c. 5. Genes. 27. 27.

from above, that we may bring forth an hundred-fold and send forth a pleasant savour of good works (r) like the fields of *Palestina* when watered from the cælestial springs. And so should every member of Christs Church live and grow and flourish, then which nothing is more desirable.

S. 4. Grant this O Lord for the honour of our Advo-
cate and Mediator, Jesus Christ, Amen] We must
not allow either the Clergy or People to ask these Pe-
titions with any designs to advance their own glory, or
to become famous for their gifts or graces. For the
end must be the manifestation of the glories of our Advo-
cate and Mediator, who at his Triumphant Ascension, gave

divine gifts(s) unto men, and accounts
those who are endued with them as
so many rays of his glory (t). It is
Jesus who obtains by his pleading at
the Throne of grace both the spirit
and the blessing for us; and it is he
that bestows both upon the Church
for which he once gave his body, and

(s) *Ephes. 4. 8.*

(t) *2 Cor. 8. 23.*

*Sunt Christi gloria,
quia nihil habent ni-
si dona Christi.*

Calvin.

on which he ever sets his love. Let him have the Honour
of all the holy and religious performances of his Church,
and let us earnestly desire that by the flourishing of this
his body all the world may see the prevalency of his in-
tercession with God, the sincerity of his love to his ser-
vants, his continual care of them and bounty to them;
which will surely cause all people to advance and mag-
nifie his holy name. Nothing is more the Honour of Jesus
now in heaven then that his Church be ruled with pious
and wise Governours, his Ordinances administred by ze-
alous and holy Ministers, and all places abounding with
religious, loyal and charitable People. And what argu-
ment will sooner open the ears and pierce the heart of the
Father of mercies, whose great design is to glorifie
his dear and only Son? This declares that our Pe-
titions herein comply with his eternal purposes. We
see the dishonour of some distempered members seems to
reflect upon the head; and we are grieved for it, desir-
ing sincerely the holy Jesus may have (as he deserves)
all glory by the holiness and prosperity of his Church,
and we hope that Heaven will say [Amen] hereto.

*The Paraphrase of the Prayer for the Clergy
and People.*

O Lord who art [**Almighty**] in power [**and everlasting**] in duration, who hast promised to be ever with thy Church, we acknowledg thee the [**God who alone workest**] wonders in the calling, and hast ever shewed [**great marvels**] for the preservation thereof in all Ages; wherefore we beseech thee to [**send down**] from above suitable gifts and graces upon all estates of men in the Catholick Church: particularly [**upon our Bishops**] to direct them in the governing, upon our Ministers [**and Curates**] to assist them in the feeding of thy flock; [**and**] also upon [**all Congregations**] of Christian men and women, whose souls thou hast [**committed to their charge**] and that the account may be given up to the Ministers comfort and the profit of thy Church, let them all be inspired with [**the healthful**] and saving [**Spirit of thy grace**] to fit them for, and assist them in, all religious duties: [**And that they**] all in their several places [**may truly please thee**] by a right use of this grace, do thou plentifully [**pour upon them**] in all holy offices the effectual and [**the continual dew of thy blessing**] that thy Messengers pains may be successful, and thy peoples lives fruitful in all good works: [**Grant this**] which we ask of thee [**O Lord**] not to advance our own fame but [**for the honour of**] him that is [**our Advocate**] to obtain them of thee, our Redeemer [**and Mediator**] to dispense them to us; for the holiness and happiness of thy Church is the glory, of thy dear Son [**Jesus Christ**] therefore do thou with us, and to us, say [**Amen.**]

The

Of the Prayer of S. Chrysostome. 373

The Analysis of the Prayer of St. Chrysostome.

In this Prayer are two Parts,	1. The ground of our asking, considering		1. The Experience of his Grace,	Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests, fulfill now O Lord the desires and petitions of thy servants, as may be most expedient for them,
			2. The Truth of his Promise,	
	2. The Petition or thing asked,	Hearing our Prayers, as to	1. The Matter,	granting us in this world knowledge of thy truth
			2. The Manner,	
			3. The principal Requests	1. To know God
				2. To enjoy him,
				and in the world to come life everlasting, Amen.

*A Practical Discourse on the Prayer of St.
Chrysostome.*

§.5. **A**lmighty God who hast given us grace at this time with one accord, to make our common supplications unto thee] This excellent conclusion of our prayers that bears the name of its renowned Author, was well known to the Greek Church; for it is still found extant in the *Lyturgies* both of *St. Chrysostom* and *St. Basil*. And yet its own worth might sufficiently recommend it, if it wanted the reputation of those honourable Names. For it is founded on our own experience, and the certainty of his Promise who is infallible; carried on with such submission to the Divine Will, and designed so to our chiefest advantages, that nothing can be more judiciously contrived, or more pertinently applied to this close of our Devotion. Where it seems to review and re-enforce all our former Petitions, to revive our hopes of acceptance and encourage our zeal in them, yet so as to represent our necessities in the most humble and lowly manner, with submission to his Wisdom, who best knows what is most expedient for us. We may now reflect on those many necessary and useful Prayers which we have offered up to God with an unanimous consent and a hearty Devotion; and it is fit we should pay our grateful acknowledgments for that Grace which hath assisted us therein. For there are no clearer evidences of the presence of the Divine Spirit in our Prayers than the sincere agreement and harmonious accord of our souls in the joynt oblation of them (u), and the fervent affections that every one in particular hath added to them. It is his Grace that hath bound our arrows together by the bonds of love, and hath directed them to pierce the Clouds by a vigorous and steddy zeal. And we have the surer ground to believe he hath assisted us, and the greater

(u) *Acts* 1. 14.

Chap. 4. 24.

Gr. ὁμοθυμαδόν.

Of the Prayer of S. Chrysostome. 375

greater cause to praise him for it, in regard these are no other then our Common Prayers and ordinary Supplications, which have no novelties or varieties to court our Fancies, but yet have been made new to us by a fresh supply of his heavenly grace, which hath kindled our accustomed sacrifice with new flames. And if we well consider, the effects of Gods grace are rather to be judged by the heart then the tongue, by renewed affections rather then change of expressions. And to be sure nothing but a new sense of our old wants, can give life to these Petitions. Wherefore as we daily receive new succours, let us daily make new acknowledgments; that as we have the comfort of our union and zeal, so he who bestows them may have the glory. And yet this is not all the use we must make of the experience which we have had of his enabling us to pray; for it must strengthen our faith, and quicken our hope that we shall be heard. For he that helps us to ask, thereby assures us he intends to give (x). He prepares the heart and then his ear attends thereunto. The first step towards the obtaining of a blessing, is the giving us a heart devoutly to ask for it (y). Which desire he would not create if he did not intend to fulfil it. Therefore we may lay this as a foundation on which we may cheerfully request his gracious acceptance of those Prayers which he hath quickened us to by a new Devotion.

(x) *Matth. 25. 25.*

Psal. 10. 17.

(y) *Signum future impetrationis est, quando Spiritus S. movet ad petendam cum fiducia & quasi securitate impetrandi.* *Cassian. coll. 9.*

S. 6. And dost promise that when two or three are gathered together in thy name thou wilt grant their requests] But that we may not doubt of the prevalency of our Petitions, nor go away from the Throne of Grace with a sad heart, we have not only our ground of hope from the operations of the Spirit (which are secret, and not alwaies so discernable) but from an infallible promise made by him who is Truth it self, and in whom all the Promises of God are *Yea* and *Amen*. Which assureth us that the united requests of his People, who meet and

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pray in his name can never miscarry. For Jesus is so highly delighted in the unions and unanimous societies

(2.) *Math. 18. 19. 20.*

*Ubi duo confident
sermonem habentes
e lege, Schechinah
est inter ipsos. R. R.
ap. Druf.*

*Non multi. udini sed
unitati plurimum
tribuendum. Cyp.
de unit. Eccles.*

(a) *Non dicit ero,
non enim tardat aut
cunctatur, sed jam
sum (i. e. illic inven-
itur) præsens gratia
et favore singulari.
Luc. Brugenf.*

(b) *Psal. 46. 6.
Deus in medio illo-
rum esse dicitur qui-
bus exhibet gratiosa
sue præsentiæ testi-
monia. Ravan. Thef.
Bib. vid. Deut. 7. 21.
Josb. 3. 10.*

(c) *Acts 4. 7.
compared with
Matth. 21. 23.
1 Sam. 17. 45.
Psal. 20. 8.*

and devoutly said *AMEN*. But if there be but few (as to the shame of this Nation is too often seen) the wickedness of the neglecters ought not to reproach the Piety of those that are present; nor is it safe for men to despise them for their paucity, since Jesus disdains not the smallest Number. The Jewish Masters indeed teach
that

of the faithful, that if but two of them (2.) agree on earth to ask any thing it shall be given them, and wheresoever two or three are gathered together in his Name he is (a) in the midst of them. Nay he is there before they come, ready to receive their supplications; and whoever meet in his house of Prayer, shall find he is present amongst them (b) by the communications of his grace and his answering their Prayers. For the granting our requests (as you may here observe) is the Paraphrase of Jesus his being with us; and the best testimony of his being among us is the granting our desires. And this way we with our blessed Lord may manifest himself to us, who are gathered together in his name, (c) that is in obedience to his Command and Authority, in hope and trust in his power and Aid, to pay our homage to him, to declare our Faith in him, and to own our dependance upon him. Wherefore his own Promise doth oblige him to hear us. Sometimes the Congregation is very numerous, and he that will hear so few will (as an Ancient notes) much rather receive those requests to which so many have unanimously

that ten is the least number (d) to make an Assembly fit for the Divine Presence. But our gracious Lord descends lower, even unto two or three, that none might be discouraged by the negligence of their Bretheren. And now be we never so few, if we be unanimous and devout, what comfort will this promise leave upon our spirits in the close of our Prayers, which ascend to Heaven with privileged and authority ! When they are backed with his promise they cannot fail. Who would not lay aside all occasions and run every day to meet with Jesus who is sure to be found in the Temple ? And who would not love these Devotions in which so many thousands do agree ? And who (that believes the truth of Jesus) can doubt of a gracious return to them ? If you find but few of your bretheren at Church, you shall find him whom your soul seeks there ; and by his grace and his answers, you shall find he hath been with you and left a blessing behind him.

(d) *Quando decem homines intrant domum Synagoga, Divinitas est cum illis : Dicunt enim in Talm. Decem faciunt cœtum. Ita Rab. Salom. in Numb. 14. 27.*

S. 7. fulfil now O Lord the desires and petitions of thy servants, as may be most expedient for them] Having so good grounds to believe he hath been present with us, both from the experience of his assistance, and the certainty of his promise, we are taught now to speak to the holy Jesus as it were face to face, to apply our selves to him as if he stood before us ; beseeching him who enabled us to put up these requests, and hath been among us and heard them all along, to make good his promise, and, as he was nigh unto us when we called on him, that he will fulfil the desires of us that fear him.

(e) Desires and Petitions are empty things, the hunger and thirst of the soul, and when the Divine bounty satisfies these desires he is said to fill us : for food is not more pleasing to a hungry body, then the desire accomplished (f) is to a longing soul. Therefore we beseech him who hears

(e) *Psal. 145. 18. 19.*

(f) *Prov. 13. 19.*

the

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the Petitions of our mouths, and also discerns the meditations of our hearts, that he will fulfil all our wishes as holy David prays, *Psal.* 19. 14. And as he often in

that Book (g) makes desires and Petitions the two parts of his Prayers, so do we, taking the Petitions for the words of these holy Forms, even

that which we have asked with our lips in express terms: and by the desires, we mean those enlargements of our souls into secret thoughts and affectionate wishes, which were too big to be delivered at our mouths, but were begotten in our hearts by the spirit of God: and perhaps by occasion of some meditations suggested in these Pages. Which desires are the wings to our Petitions, the life of our sacrifice, and the particular application of these general requests to the state of our own souls; which he that kneels next to us cannot discern, but our Lord Jesus both sees and will fulfil these as well as those Petitions, which were the ground of such devout enlargements. He will grant both if it be expedient for us; but because we are so unable to judge what is for our real advantage, we must not too peremptorily require that he should give us all we wish or pray for. We

(h) *Nam pro jucundis aptissima quæque dabunt Dij — cæcâ magnæque cupidine ducti, Conjugium petimus, partumque uxoris; at illis Notum qui pueri qualisque futura sit uxor. Juven. Exorari in perniciem rogantium, seiva benignitas.*

(i) Ζεῦ, βασιλεῦ τῶ ἀνθρώπων καὶ ἀρχαίων καὶ ἀνδάντων Ἀμμι δίδου, τὰ ὅ δεινὰ καὶ ἀρχαίων ἀπαλίσιν.

when

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when and where, in what manner and what measures to bestow it. So that if we leave it to him, we shall have all mercies with infinite advantages, when we are fittest for them, and they will do us most good. Whereupon we must resolve though our petitions and desires be earnest, yet they shall not be arrogant nor presumptuous, but shall learn humbly to submit unto, and patiently to wait upon our Heavenly Fathers order and appointment.

S. 8. *Granting us in this world knowledge of thy truth, and in the world to come life everlasting, Amen.* To know God here by Faith, and to behold him hereafter and enjoy him is the sum of our true happiness. And therefore we need not positively pray for any thing else, but may be so far indifferent as to all other things to leave it to our gracious Master to give or deny us those things according as he sees most expedient; provided these two be secured, *to know God here, and to enjoy him hereafter.* These we must crave however, and desire all other blessings may be subordinate to these, and so given to us that neither of these be hindered or impaired. Or we may consider that since Jesus hath promised to hear all these our prayers, we beseech him to confirm his word in granting them, that we may have a further experimental knowledge of the truth of his promises. In this world we need his daily help, and do every day most humbly desire it, and if he please to answer us according to his promise, it will give us such constant and fresh testimonies of his being our true and never failing friend that we shall still trust more strongly in him, and come more cheerfully to him, till at last nothing can separate us from his love. And thus we being daily bound by new experiences of his favour, shall become faithful to the death, and then we cannot fail of the Crown of life. And we may enforce all our foregoing Petitions by representing to the holy Jesus the great advantages we shall have by his daily fulfilling our desires and Petitions: for besides the things we ask for, hereby we shall acquire such confirmation to our Faith, and such evidences of his truth, as will secure us in his love while we live in this world,
and

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and bring us to fulness of glory and felicity in the world to come; therefore dear Jesus hear us and answer us to our endless comfort, *Amen.* Be it so.

The Paraphrase of the Prayer of St. Chrysostome.

WE acknowledge thy goodness O [Almighty God who] remembering our inability to serve thee [hast given us] that sweet and efficacious assistance of thy [grace at this time] which hath enabled us [with one accord] and a fervent devotion [to make our] Addresses to thee with new affections: even in the presenting these our daily and [common supplications unto thee] we confess thou hast helped us to ask, and therefore hope thou intendest to give, and the rather because thou hast assured us [and dost promise that when two or three] even the smallest number of the faithful in obedience to thy command [are gathered together] to offer up their united prayers to the Father [in thy name] they shall find thee present in the midst of them for [thou wilt grant their requests] Wherefore since we have called upon thee by thine aid and are assembled in thy name [fulfill now O Lord] unto us this gracious promise and mercifully accept [the desires] and meditations, which have been sent from the hearts, the prayers [and petitions] uttered from the mouths [of thy servants] supplying their wants with the best things, and at the fittest times [as may be] judged by thy infinite wisdom [most expedient for them] But however thou dealest in all other things, let the interest of our souls be secured both here and hereafter by thy [granting us in this world] daily experiments and further [knowledg of thy truth] in the fulfilling of thy promises and the granting of our prayers; that so we may never forsake thee here [and in the world to come] our happiness shall be completed by thy bringing us then to [life everlasting] through Jesus Christ our Lord [Amen.]

The

*The Blessing taken out of 2 Corinth. 13.
ver. ult.*

5.9. **T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore, Amen.] In all Religious Assemblies it hath been the custome to dismiss the people with a Blessing, which was wont to be pronounced by the principal Person present (*k*), sometimes by the King (*l*), but most commonly by the Priests (*m*), whose office was to bless in the Name of the Lord. And therefore under the Law, there was a particular form of Benediction, which the Jews to this day observe so religiously, that they believe it ought to be repeated in the Holy Tongue (*n*), and to be received by the People with all reverence, bowing their heads and prostrating their bodies: so that no man may presume to look upon the Priests hands when they are stretched out to give it, because they say then the glory of God rests upon them. And in the Christian Church also they ever concluded with a blessing ('tis likely the same we now use, being endited by the Holy Spirit, and used by St. Paul in the close of his Epistle to the Corinthians) concerning which it was ordered that the Assembly should bow their heads (*o*) when it was pronounced and decreed by a Council that none might depart out of the Church till it was given. But to give a greater strength to these Orders let us consider the excellen-

(*k*) *Heb. 7. 7.*

(*l*) *2 Sam. 6. 18.*

1 Kings 8. 55.

(*m*) *Numb. 6. 23, 24, ver. 25c.*

(*n*) *Fagius in Numb. 6.*

Buxtorf Synag. c. 14.

See Nehem. 8. 6.

(*o*) *κλινόντων αὐ-
τῶν τὰς κεφαλὰς
ἀλογῶντο αὐτὰς
ἐπὶ κοπῇ.
Clem. Constit.*

*Ante benedictionem sacerdotis, egredi populus non presumat.
Concil. Agath. can. 31.*

cy of this Divine Blessing, and sure its own perfections will oblige us to stay for it, and engage us to receive it with all devotion and reverence. The legal Benediction was no more but a wish for temporal felicity : but this contains the whole order of our salvation, and brings in the glorious Trinity with the several gifts of each Person to make us compleatly happy. The Father indeed is first in order, but we begin with the grace of our Lord Jesus Christ, that is, the benefits purchased by his Passion; because that is the first mover in our acceptance, and obtains both the love of God the Father, and the Communication of the Holy Ghost. What can the pious soul ask or desire which is not comprehended in this Blessing? here is the grace of the Son to pardon our sin, the love of the Father to supply our wants, the fellowship of the Blessed Spirit to strengthen our weakness. The first to redeem us, the second to justify us, the third to sanctify us: and all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death and for ever. Nor are these only desired, but they are pronounced over us by the Ambassador of God, whom he hath sent to bless in his name: and this Minister of Heaven being cheered with observing our Devotion, doth from his soul wish, and Ministerially (as far as in him lies) dispense these unspeakable blessings to us. And what he doth on Earth shall be ratified in Heaven to every truly holy man. Oh let us bow our heads and open our hearts to receive this universal blessing as from God himself, and depart from the holy place full of comfort and joy, that we have such a preservative against all evil, and such a guide and encouragement to all good; even the blessing of God to be with us and remain upon us for ever: and to this let all the people say, *Amen.*

The Blessing Paraphrased.

L Et [The Grace] and all the benefits of the death
 [of our Lord Jesus Christ] merit our Absoluti-
 on [and the love of God] the Father seal our justifi-
 cation [and the fellowship] and Communication of the
 Graces [of the Holy Ghost] perfect our sanctification. And
 let all these at present [be with us] and rest upon us
 [all evermore.] *Amen.*

Τῷ Θεῷ πάντα δόξα:

F I N I S.

75

YONAIHO
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22 AU 58

E R R A T A.

The Reader is desired to excuse and amend the following Errata, occasioned by the Authors great distance from the Press.

Preface page 8. read Pet. p. 8. marg. l. 12. r. infirmorum, p. 12. l. 5. r. recover
it, ib. marg. l. 3. r. confectus, p. 18. l. 2. r. nor approach, p. 21. l. 1. r. had need
be, p. 22. marg. l. 13. r. accipiat, ib. l. 21. r. Magistri, ib. l. 23. r. **נקרץ**, p. 29.
marg. l. 3. r. Acies, p. 32. l. 21. r. not be, p. 35. l. 14. marg. r. Quinque, p. 43. l. 3.
r. Sec. 1. S. 5. p. 22, p. 66. marg. l. 8. r. **רצ**, p. 70. marg. l. 4. r. tribus, p. 72. l. 22.
r. bloodshot, p. 81. marg. l. 10. r. **לאן**, p. 90. marg. l. 13. r. **לחוש**, p. 94. l. 12. r. in
your, p. 96. l. 4. r. sectile, p. 105. marg. l. 8. r. ignoscentium, p. 114. marg. l. 1.
r. Lev. 10. 13. p. 118. l. 29. r. it, aft. ib. marg. l. 11. r. nisi, p. 119. marg. l. 12. r. Med.
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